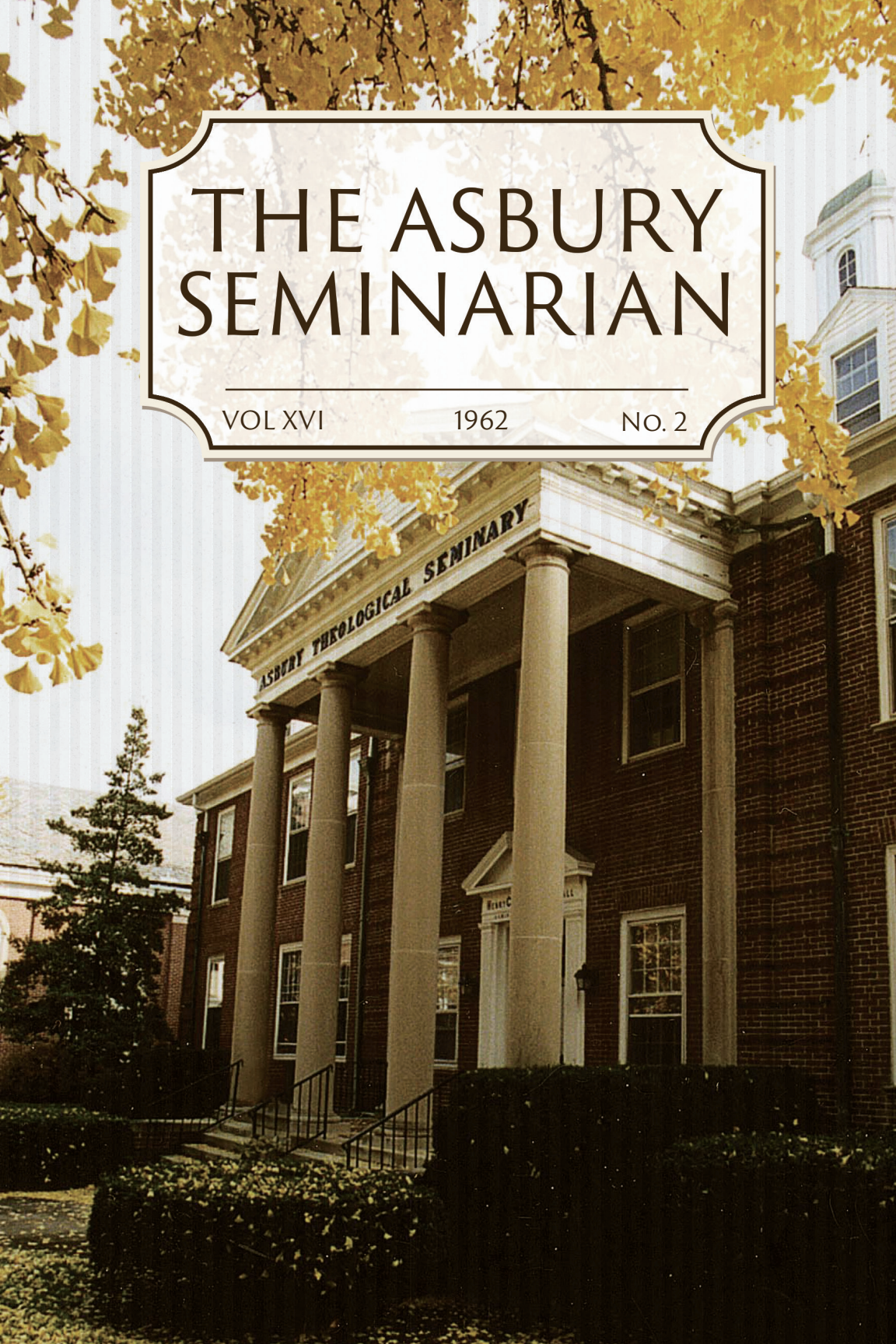


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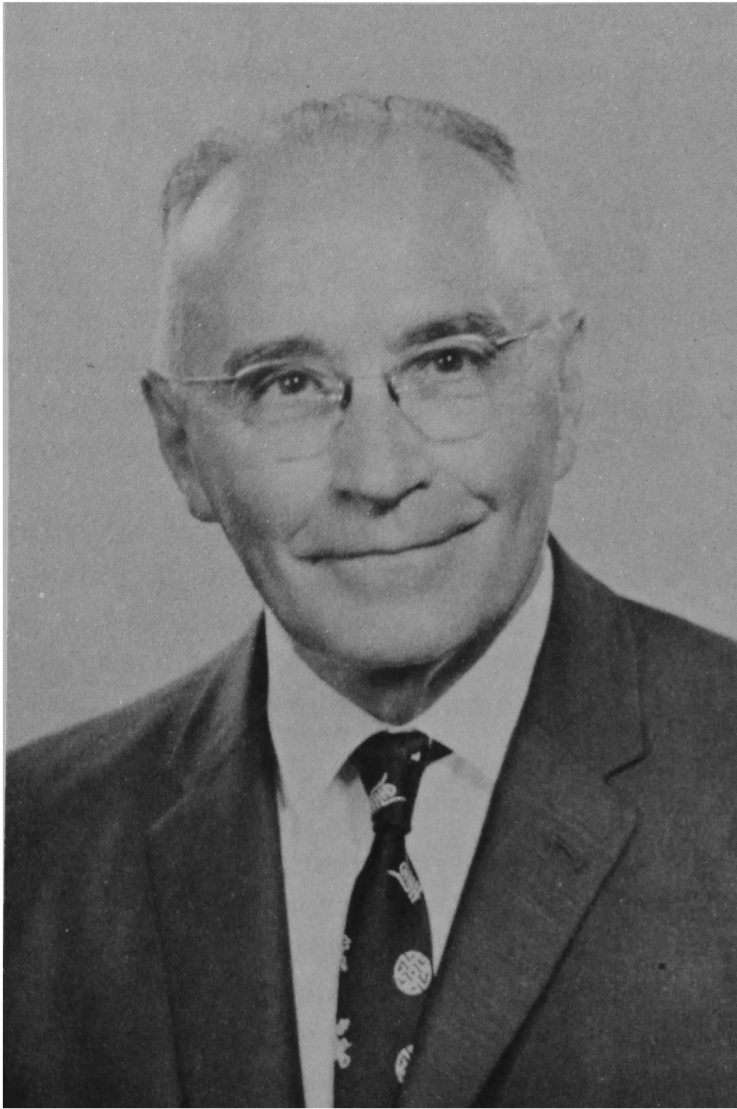
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To
Julian C. McPheeters, Ph.B., D.D., LL.D.
for
twenty years president of Asbury Theological Seminary
and now retiring from the presidency
this volume of *The Asbury Seminarian*
is affectionately dedicated

On Borrowed Time

A Biographical Sketch of Julian Claudius McPheeters
by his son
Chilton C. McPheeters

"If everyone in the holiness movement had your father's spirit I would change my theology today." Thus did one distinguished Methodist liberal recently express to the writer his own appreciation and respect for a man his theological opposite.

In accepting the happy assignment to present this brief biographical sketch, I, too, would pay tribute to this same spirit of integrity and devotion so much the hallmark of my father's life. Without such an example and influence the way would have been made easy to evade my own call to preach.

A Passing Era

Twilight was descending upon the frontier days of American life when a farm family near Oxly, Missouri, celebrated the birth of a son on July 6, 1889. Such an event was especially welcome in a society still dominated by the ideals of the self-sufficient farm family. The happiness of the occasion was not menaced by any conscious awareness of the gathering shadows of social revolution, economic upheaval, or scientific change. The validity and permanence of the established order remained unquestioned. Honesty, hard work, and thrift continued to be a trinity of virtues guaranteeing the present as they had served the past. To a later generation would belong the dubious privilege of testing the ethic of a new order based on a deification of freedom, a repeal of the Ten Commandments, and a new trinitarian formula of pleasure, comfort, and security.

If life on the farm was not easy, neither could it be termed harsh. Manpower was needed to wrest fields from forests, uproot stumps, cut the annual crop of spring sprouts, plough, plant and harvest. Therefore, the school year was necessarily limited to six months. Daily chores requiring the cutting of wood, tending of fires, drawing of water, feeding of the stock,

and milking of the family cow, gave little time for leisure. But none went to bed hungry, and juvenile delinquency was unknown.

Moreover, life had its never-to-be-forgotten moments when a boy and his dog could hunt for rabbits and squirrel, bait traps to catch quail, or visit the old swimming hole on Logan Creek. On very special occasions there would be the magic of a two-day trip to the city market in Poplar Bluff, twenty-five miles away. Here a country boy could thrill to the sight of steam engines, racing fire engines, and the wonders of a local zoo.

A Spiritual Heritage

If the McPheeters household lacked in material benefits, the same could not be said for its spiritual legacy. William McPheeters held a local preacher's license in the Methodist church for over twenty-five years, and supplied the pulpit on numerous occasions. On Sundays he never failed to hitch his team to the wagon for a family visit to either the Methodist or Baptist churches whose circuit pastors preached on alternate Sundays. Boyhood memories were marked by brush-arbor camp meetings, church dinners-on-the-ground, prayer meetings, and the shouts of converted sinners. The age fought the devil as ardently as it wooed God.

I have often heard my father tell of his first conscious encounter with God at the tender age of four. It was a custom in that part of the country to conclude some preaching services with the singing of a hymn and a "ritual of handshaking" with the preacher. One Sunday as young Julian watched his parents go forward he felt "a strange moving within the heart." Responding to the inner voice, he, too, made his way to the front, unnoticed and ignored by the adult world. Later in the day he asked his father if he had witnessed what he had done. To the negative reply he said, "Well I did, and I gave my heart to Jesus." Love understood that day as a father gathered his son to himself and pronounced an unforgettable blessing upon him. From that day to this, God was to hold first claim on the life of Julian C. McPheeters.

Something "extra" always went into everything Dad did. At the age of eleven the family moved to Poplar Bluff to assure full educational advantages. Compelled to compete with those whose school year had been half again as long as his own, he, nevertheless, graduated second in his class in high school.

As a paper carrier he ran from school to the newspaper office in order to be first out with his papers and first home for study. As a summer worker in the local spoke mill "the kid" learned to "tail" with the men and increased his pay from ninety cents to a dollar and thirty-five cents a day. The added dividend paid off by financing a trip to the World's Fair in St. Louis.

The Shadow of Asbury

Many flattering opportunities in the business world had to be turned down in order to honor God's call to preach. To prepare the way he enrolled in Marvin College, Frederickstown, Missouri. There he was licensed to preach in the spring of 1908. Here for the first time the shadow of Asbury was to fall across his pathway.

A student by the name of Green transferred from Asbury College, bringing with him a shocking example of religious emotionalism through a vocal use of "Amen" in college chapel. It was this same Green, moreover, who persuaded a reluctant group of students to meet with a Miss Margaret Skinner, retired Deaconess, who had come from her home in St. Louis to do personal work during the annual College Revival. Strangely enough, the meeting was held in the home of a Mrs. Chilton. Here, for the first time, the claims of holiness, perfect love, and the sanctified life were explained and championed. For Dad the biggest stumbling block was the thought that this might include the saying of "Amen" in chapel. Once the horror of this issue was resolved the deeper commitment followed. Upset classmates hastened to assure him they understood and knew that within a few days he would recover from this "holiness nonsense." Doubts might follow, but there would be no compromise, no turning back. "The blood of Jesus Christ cleanses from *all* sin." "The altar sanctifies the gift."

Summers were now spent in revival campaigns "as far back in the sticks" as one could get. At Good Hope, on Cane Creek, the young evangelist learned a major lesson in church finance. A gift of twenty cents was turned down as coming more appropriately at the close of the meeting. The revival closed, however, without any mention of a love offering. Never again would any offered money be refused.

Near the close of his final year at Marvin College the Presiding Elder issued an invitation to fill out the conference

year at Oran, Missouri. The appointment carried with it a magnificent stipend of fifty dollars a month. During the months that followed, sermons on the completely dedicated life brought the greatest spiritual awakening ever known in the life of the community. One sermon on "Sunday Baseball And Hell" led to so many conversions on the team that Sunday baseball became impossible.

Now a torrent of evangelistic calls began to pour in upon the young evangelist. All were turned aside in favor of additional academic training even though his Bachelor of Philosophy degree was considered adequate by the Conference. A position as instructor in Latin and Greek opened up at Meridian College, Meridian, Mississippi, which provided the desired opportunity for study. The move brought him into association with such teachers as Joseph H. Smith, Frank H. Larabee, John Paul, W. E. Harrison, M. A. Beeson, and J. W. Beeson. Here a series of remarkable dormitory prayer meetings brought further discipline and training in the life of prayer.

After a stay at Meridian College, Dad returned to his evangelistic labors which centered largely in the St. Louis Conference of the old Southern Methodist Church. He had for a song leader A. A. Myrick, a converted gambler, and one of the most remarkable personal workers. Together they "turned the world upside down" for Christ. Meetings inevitably grew beyond the capacity of the local church and had to be moved into larger community quarters.

The young evangelist made it a rule never to solicit a meeting. Indeed, invitations exceeded his ability to respond. The single time the rule was violated led to romance and marriage. It came about through the desire of an attorney to have the evangelistic party visit his old home town. Myrick took the liberty of writing and arranging for such a meeting. The place was Summersville, Missouri, a small county seat town in the Ozarks some eighteen miles from the nearest railroad station. The dismayed evangelist agreed to "fill this one date" on condition that such a performance never be repeated. As a result he met and married "a beautiful black-eyed girl" by the name of Ethel Chilton.

Marriage and family responsibilities dictated an early return to the pastorate. As preparation he again turned to the academic community and took his wife and infant son to Dallas, Texas, for the opening of the newly organized Southern

Methodist University. Among his classmates were Umphrey Lee and Frank Smith. At the end of one year he returned to pastor the Methodist Church at Williamsville, Missouri, where a second child, Virginia Wave, was born.

An invitation came the following year to be one of the conference preachers, a singular honor for one yet in his twenties. The urge was strong to use the message God had blessed so abundantly. But the doctrine of sanctification was controversial, and with theological currents flowing in an opposite direction, an unwise choice could easily jeopardize the future of a young preacher. But the voice of God must be obeyed at whatever cost. Preach on it he must. When the time arrived, he preached with great liberty before a capacity congregation, and did not hesitate to conclude with his customary altar call. The altar was filled with preachers willing to tarry for the Mighty Baptism. And before the day was out the pastoral relations committee of the Crondolet Methodist Church of St. Louis, later known as Mellon Memorial, was busy making arrangements to secure him as their pastor.

One major hurdle stood in the way of such an appointment. It was expressed in a question by the Presiding Elder, "Do you have any hobbies in your preaching?" The young preacher readily admitted that he did give emphasis to the doctrine of sanctification. "But do you make it a hobby?" insisted the Presiding Elder. "I do not regard that I make it a hobby," was the reply. "But in fairness to you and the church why don't you make inquiry among those who hear me preach and get their opinion as to whether I make this a hobby." The appointment was made.

The Hidden Thorn

The move to St. Louis was happy with promise. The spirit of evangelism quickened the life of the new church as the crowds grew and sinners were converted. However, a health problem began to cast a shadow across the pathway of success. The work week was stalked by fatigue, abnormal temperatures, and night sweats. Five different physicians prescribed treatment for malaria. It became more of a struggle each week to pull things together for the following Sunday. Obviously such physical deterioration could not continue indefinitely. Finally, in February, 1918, Dr. Charles H. Neilson diagnosed the case as one of advanced tuberculosis.

The verdict was a jarring one: "McPheeters, there is no doubt about your case. You have tuberculosis in the last stages. Both lungs are involved. I do not know whether you can be cured. If you had come a month from now I would not give you any chance at all. As it is, all I can promise is to give you every advantage in treatment known to medical science. You must give up your pulpit immediately and go to bed for at least six months. In four or five years, if all goes well, you may be able to engage in some kind of light work. But you must never think of continuing in the ministry."

Calmly, and with characteristic dedication and zeal, the young pastor turned to face his fight for life. Four fundamentals would be essential: fresh air, rest, diet, and a proper attitude of mind. Christian faith would guarantee the latter. The former would be more of a problem. Fearful city landlords had a simple formula for getting rid of unwelcome tenants. Just increase the rent fifty percent each month until the tenant was forced to move. Church income would continue at half salary until Conference. A special offering, amounting to one hundred and sixty-five dollars, would be taken. After that the afflicted pastor and his young family would receive only pity and prayers from official Methodism. Under these circumstances it seemed wise to move to the little Ozark town of Summersville where he had met and courted his wife.

For the next three years, regardless of the weather, Dad slept on an open porch and meticulously followed the doctor's orders. The routine included increasing shots of tuberculin, inhalations of tincture of benzoin compound and breechwood creosote three times a day, and an abundance of fresh food and sleep. By autumn, strength was sufficient to walk to the front gate. Each day the walk was lengthened so that before long he could hike in the nearby woods. Soon he was taking his gun and a dog and making a regular four-mile walk each day. In the winter a trap line enhanced the journey. By the summer of 1919 a few hours each day could now be devoted to the sale of books and insurance as a step toward aiding the family finances. By fall he began to supply the vacant Methodist pulpit on alternate weeks. Within a year the man who was never supposed to preach again was doing it twice each Sunday. Frequently I have heard my father say that the succeeding years have been lived, as far as he is concerned, on "borrowed time." For that reason the story which follows is essentially a story

written under the providence of God on the pages of "borrowed time."

On Borrowed Time

On September, 1921, Conference was held at Kennett, Missouri, and Dad answered the roll call and reported for an assignment. Assurance was given that a church would be open for him in St. Louis. However, the Conference had as its visiting Bishop that year H. M. Du Bose who was recruiting hard-to-fill vacancies in the Northwest Conference. He made a special point of seeking Dad out and convincing him that he had just the place for a young man who relished "challenging opportunities" coupled with an assured climate for health. His glowing words made the pull of Missoula, Montana, irresistible. He gave his consent and hastened home to convince a much-distressed wife about making such a radical change. At this point, some of the persuasive eloquence of the Bishop proved to be most useful. With the true spirit of an itinerant Methodist preacher's wife, she was soon busy with preparations for the long trip.

A new band of pioneers headed West in early October, journeying in an overloaded Overland touring car. The race against winter was temporarily lost at Cheyenne, Wyoming. But as the snowstorm was waited out, it was comforting to know that a balmy paradise awaited farther north. As the trip resumed, the roads at some points became little more than glorified cattle runs. Across the open range frequent stops were required to open and close gates. But it took the benefits of a road under construction to stop the family whose automobile suffered a broken axle only twenty miles short of their goal. There was no alternative but to flag down the train with a lantern and complete the trip as quickly as possible. As a matter of fact, family funds were now so low that Dad had to borrow money from a construction worker willing to take his shotgun as collateral.

The weather in Missoula that November was all that had been promised. The only trouble was that it lasted only two weeks. Then a blizzard roared down out of Hell Gate Canyon, dropping the mercury far below zero, and introducing Montana to the coldest winter it had had in thirty-two years. The ground remained covered with snow until June. However, it

was during this winter that the last vestige of a cough that had hung on for four and one-half years disappeared completely.

The church opportunities were equally revealing. Pessimism had so seized the church that even the faithful were ready to give up. A request was even then on its way to the Bishop, urging him not to appoint another pastor. On this note began a two-year ministry which was to reverse the morale, double the membership, and send one young couple to the mission field.

But weather can be an insurmountable problem, especially in matters of health. This time it was Mother who was stricken down. It was during the second winter that she suffered her fourth attack of pneumonia, a disease often fatal at high altitudes. As this crisis passed it was followed by another even more grave--Vincent's angina. Again the doctors held out little hope. For twelve weeks the fever never subsided, and nursing care was required around the clock. Only prayer turned the tide. Health returned, and the doctor advised a mild climate. Accepting the doctor's verdict as the voice of Providence, the next move was to Tucson, Arizona, the "city of sunshine." Here Dad became the first pastor of University Methodist Church, now known as Catalina Methodist.

Social Concern

Strictly speaking, the term "Social Gospel" is a misnomer. There is the Gospel, the Good News of God, which in turn has its profound and far-reaching social implications. Dad was never one to forget that the Church owes something to every community besides the distinctly spiritual ministrations to the souls of people. Social concern was expressed, but was never a substitute for a concern for souls. In Summersville, for example, arrangements were made for a "farmers institute" with faculty members coming from the School of Agriculture of the University of Missouri. Much scepticism greeted this initial pioneer effort. But Dad knew that better farming would mean better homes, better schools, and better churches.

"The Church is here to serve the community regardless of any religious beliefs or doctrines. Of course, the one big job of the church is to save souls, and we are not losing sight of that. But in fulfilment of our great purpose we must render service to mankind." So impressive were the results of this unique

venture that it was repeated several times and written up in the March, 1922, issue of *Better Farming* in an article entitled, "Mixing Farming and Religion."

Tucson offered a new challenge in this respect. Called to build a church and bring a congregation into existence where none had been before did not deter a sense of mission to the city. As a health mecca the "city of sunshine" has no peer. The dry heat was particularly beneficial for cases of tuberculosis. Over half the households in this community of twenty-three thousand (grown now to two hundred and seventy-five thousand) had been touched by this disease alone. The T.B. battle in those days nearly always occupied many long, arid years of bedfast loneliness. Poverty and discouragement added to the ravages of time. People with barely enough strength to reach their destination often arrived without funds or any advance provision for care. Strangers streamed by hundreds into a strange land, fighting the battle for health and life, desperately needing friendship and contact with the outside world. Scores knocked on the door of the Methodist parsonage. None were ever turned away without new hope and some provision to help meet their need.

Radio, then just emerging from the era of the crystal set, enabled the shut-ins to hear the message of love and hope which the church offered. Arrangements were completed for the broadcast of the Sunday morning worship hour as soon as KVOA was ready for operation. Some questioned the propriety of such a broadcast under the sponsorship of a mortuary. But since this was the only firm in the community willing to underwrite such a public service, the sponsorship was accepted and was to continue over many years. Let those who would, be critical and find excuses. In the meantime the sick and discouraged had the Gospel brought to their bedside. The response was so great and the need so evident that a ten-minute morning devotional program was soon added to the daily schedule.

Another obvious need in the city of Tucson was for books to circulate among the sick. Discovering that public policy did not permit the Public Library to offer such a service, Dad went on the air, solicited books, and began to create enough mobile library units to cover the city once every two weeks. Before long, over a dozen cars were on the road visiting any home upon request, regardless of race, creed, or color. No limit was placed on the number of books that could be taken or

the length of time to be used. Service was always on the basis of individual need.

Small wonder that the church grew and prospered, and youth heard and answered the call to preach and to go to the mission field. Today, after forty years of history, it stands as the second largest church in the Southern California-Arizona Conference with a membership of over four thousand. Heartwarming Christianity and service to humanity are but reverse sides of the same coin. You cannot long retain the one without the other.

Busy Schedule

In the fall of 1930 a call came to go to San Francisco to become the founding pastor of the Glide Memorial Methodist Church. Mrs. Lizzie H. Glide, a saintly woman of God whose benefactions have reached around the world in the cause of Christian education and the spread of Scriptural holiness, was completing the dream of a lifetime by building a church in the heart of downtown San Francisco. Bishop Arthur J. Moore had the task of finding a suitable pastor. He gave Mrs. Glide a book of sermons by Dad published under the title, *Sons of God*. Their enthusiastic endorsement meant that the Bishop's quest was over.

Acceptance of this new challenge was made with at least one qualified reservation. Could his health survive the dampness of a coastal climate. Added life insurance was taken out as a precautionary measure before moving the family to San Francisco. Here again the pattern of life would undergo a drastic change. The parsonage would be a fifth floor apartment in the midst of the most pagan city in America, so far as statistics of church membership were concerned. Only a third in the city claimed membership in any church, and Protestants of every description numbered only four per cent. He would inherit a new church building free of debt, but no congregation to fill it. Depression gripped the nation. Men sold apples on street corners, while multitudes looked for work. A steak dinner cost only thirty cents, if you had the price. Despite the fun-loving nature of a port city, its transient nature and its indifference to all religion, the Gospel could be counted on to perform its transforming miracles if men would bear a witness. The backdrop of open speakeasies, bookie joints,

and women of the street, served to make the task more obviously urgent.

For years a normal speaking schedule called for a minimum of four hundred and sixty-seven addresses. One, and sometimes two, radio programs were on the air. Evangelistic services were conducted every night in the week but Saturday. All of this was in addition to the regular round of pastoral calling, counselling, and interdenominational responsibilities. Dad's policy has always been to cooperate where he could and then, without breaking fellowship, to supply the missing dimensions. A prime example of this is the Redwood Camp near Santa Cruz which came into being to supply certain missing spiritual factors for persons of all ages.

To help meet the spiritual hunger of a great city, Dad developed a monthly devotional booklet called, "Today With God." Bible centered, the series went through the entire Bible chapter by chapter, lifted out and expounded key verses, and closed with a brief prayer. Because this series served as a format, he has been called the spiritual father of *The Upper Room*. For years the San Francisco *Examiner* carried a weekly column entitled "Religion In The News," with his byline.

On yet another front, the serving of low-cost home-cooked meals was developed to foster fellowship and to attract the apartment dweller. At the same time it provided a few more job opportunities. Self-help rather than the dole governed church policy. The problem was always to help the worthy and to screen out the dead-beat. On one occasion I remember being offered a job in a local department store. Dad held to the opinion that no two members in a family should hold employment until at least one member in every family had a job, especially when the head of the household held an adequate job. A work opportunity such as mine ought to go to someone having a family to support. As a result the idea was abandoned.

For eighteen years he served as pastor of Glide Church. When he stepped down in 1948, the membership was close to eighteen hundred despite the flux of city life. Percentage-wise, his church contained five per cent of the Protestant church life in the city. His voice was heard and respected throughout the Bay Area. His exposure of city vice and corruption had from time to time made newspaper headlines. He had been called to the mayor's office for conference. He had helped to establish and organize the Northern California Council of Churches

and had given it leadership. He was active in the state organization in behalf of temperance, serving as president. For a time he was president of his Conference Board of Evangelism. But he remained a minority voice in his own Conference. Men respected him and listened when he spoke. But he was not representative either of their theology or their basic concerns. To have conferred on him much leadership would have risked sending the stream of church life into different and unwanted channels. For this reason there would be little recognition given him in Conference balloting.

Dad accepted this lack of official recognition philosophically, as part of the game of life. It has neither peeved nor provoked him. His life has been too busy building the Kingdom to allow him time for negative reactions. At this point he may think his son too forward in mentioning this matter. But Dad's life has been more of a bridge than a highway. And in building bridges he has sought, without compromising his basic convictions, to bridge any chasms which have separated opposing units.

Also during these years hard work went into establishing and building up the assets of The Glide Foundation, a non-profit religious foundation. Without doubt the crowning achievement at this point came with the acquisition of the Californian Hotel. While one group of Methodists in the city were losing the assets of five congregations in a disastrous hotel venture, a San Francisco banker thought enough of Dad's business and administrative ability to let The Glide Foundation purchase another hotel without one dollar down and on terms which would permit payment out of income.

However, the acquisition and operation of a major hotel would provide yet another test of Christian conviction. People in the trade contended that no first-class hotel could operate successfully without a bar. Moreover, they were prepared to help prove that the contention was correct. The bar was closed, and at once the Californian Hotel was cut off from the benefits of reciprocal courtesies and advertising. Dad's response was to blanket the state with letters to churches and other interested organizations, informing them that San Francisco had a "temperance hotel." Within a month its average rate of occupancy became the highest in the city. And so far as is known only one person moved out when the bar was closed.

Seminary President

It was while Dad was pastor at Tucson that Dr. Henry Clay Morrison first invited him to become a member of the Board of Trustees of Asbury College. At that time both the College and the Seminary were operated on one campus, under one Board. Through the years concern and interest in this field grew. When Dr. Morrison received his heavenly summons in the spring of 1942, it came as no surprise that his mantle fell on the shoulders of Julian C. McPheeters. Suddenly he found himself with two additional full-time jobs: Editor of *The Herald* and President of Asbury Theological Seminary.

In many ways the years that were to follow would be the acid test of faith: faith in God as well as faith in his fellow man. Yet in other ways they would be the most fruitful and enjoyable years of life. Through the storms that came there would be not one word of invective, not one word of complaint, not one word of defeat, fall from his lips. Accreditation for both the College and the Seminary required that the Seminary move to its own campus and operate under its own Board of Trustees. The very suddenness of the move deprived the Seminary, for a time, of most all its faculty members holding earned doctorates. He found himself head of an institution having only one building, sixty students, six faculty members, and assets of less than one hundred thousand dollars. Everything needed to be done, and done at once, if the institution were to survive and fulfill its function. And all of this at a time when the whole world was locked in a war of survival. But faith must look beyond. A qualified faculty must be recruited and, in some instances, trained for the job. Buildings must be erected, an operating budget raised, endowment funds provided, and full accreditation achieved. For a man of lesser faith and ability the odds seemed hopeless. Yet the necessary goals were all achieved.

However, the days of testing were not over. The growing needs of the Seminary called for a full-time president. A choice must now be made between the pulpit and the school. In 1948 the move was made to Wilmore, Kentucky. With it came a major financial setback. The Glide Foundation, under new leadership, promptly expressed its appreciation of Dad's past efforts by divorcing itself immediately from any and all relationships with the Seminary. Indeed, it even sold a fifty thousand dollar note it held with the institution to a commercial

agency. Had such a move come a few years earlier it might have proved fatal. As it was it called for a little more belt-tightening, a little longer period of strain and sacrifice.

But this was not the end. The greatest crisis the Seminary would have to weather would come from her friends. Differences of conviction within the faculty were given journalistic circulation. One editor suddenly found himself a paragon of truth among men who for years had avowed "the truth is not in him." The "unexamined life" might not be worth living, but "unexamined facts" could be made to serve as jury, judge and executioner. For a decade the Seminary would be on academic probation, examined and counter-examined, visited and re-visited. Enrollment would drop, her graduates compelled to take work in approved schools in order to gain admittance to most Methodist conferences. Even friends would despair of ever finding a way out.

Again the larger vision turned "lean years" into fruitful enterprise. Now was no time for invective or complaint. Prayer and faith in God would find a pathway through, and use the very obstacles as God-given opportunities to build a finer school than may have been originally envisioned. The results speak eloquently of the soundness of such a policy. For Dad it was nothing new. It was just the way a Christian should normally conduct himself. During this decade over fifteen new buildings were erected, twenty-five acres added to the campus, the number of faculty members increased, salaries improved, and a foreign scholarship program successfully inaugurated. Today the Seminary is fully accredited by the American Association of Theological Schools and the American Association of Schools of Religious Education, has assets in excess of four million dollars, is free of debt, and has a student body limited to about two hundred and fifty because of a lack of housing facilities. The new T. Delos Crary Missions and Evangelism Building is soon to be under construction, and the Seminary is in the initial phases of a three and one-half million dollar expansion program. In Dad's honor there has been established the Julian C. McPheeters Missions Foundation which will serve to underwrite the missionary program, present and future, of the Seminary.

Forty-four years have passed since the grim reaper knocked on the door of life. Now at the age of seventy-two, Dad can look back over these years lived on "borrowed time" with the

satisfaction of realizing that the achievements of his life have been crowned by the sure planting of Asbury Theological Seminary. The school's graduates number over thirteen hundred serving in forty-six different countries of the world; this will one day grow to a mighty river. By the grace of God, Julian C. McPheeters came to the kingdom for such an hour as this. Dad's favorite hymn is "Amazing Grace." But I think the words of one of Charles Wesley's hymns are even more descriptive of the principles which have governed his life:

A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill;
O may it all my powers engage
To do my Master's will!

Arm me with jealous care,
As in Thy sight to live,
And, oh, Thy servant, Lord prepare
A strict account to give!

Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall for ever die.

The Elevation of the Evangel

Paul S. Rees

"Today as never before there is being laid upon the heart and conscience of the Church the burden of Evangelism."

So writes Professor James Stewart in a persuasive and passionate little volume called *A Faith To Proclaim*.

Yet there are difficulties. One of Dr. Stewart's fellow-Britons, Erik Routley, writes: "Evangelism...ought to be the most heartening and comforting of words in the Christian vocabulary. To me, it is one of the most frightening. During my fifteen years in the Christian ministry I have come to hate the sound of it."

Desirable as it may be, it is not probable that *all* of the Church's sons will fall in love with the word "evangelism." Concessively, we must say that it is not in any accepted version of the English Bible. On grounds that may be more esthetic than anything else, some find offense in virtually all of our words that end with "ism." (A waggish objector has expressed the wish that all of our "isms" were "wasms.")

Still, "light is sown for the righteous." The task of clarification is far from thankless. Often with clarity comes the sense of beauty.

What we must not do is to fancy that because "evangelism" is a widely used word in Christian circles it is a well understood word. Douglas Webster, in his *What Is Evangelism?*, remarks that "once a word has become fashionable and entered into accepted jargon, confusions can very easily arise." It is a fair observation. Bishop Lesslie Newbigin tells of a missionary who "talks about evangelism, but, when you inquire what he means, he talks about breeding improved strains of pigs and poultry." Although this could be, if rightly motivated, pre-evangelism, it reminds us of the admonition given by the late W. E. Sangster: "When we say that everything the Church does is evangelism, we are close to saying that nothing that the Church does is evangelism."

Christian evangelism is nothing if it lacks character and focus. Diverse it may be in method and approach; definite it

must be in motivation and target. Was it ever, I wonder, more cogently or compellingly set forth than in the language of St. Paul? "This is from God," he passionately proclaims, "who through Christ reconciled us to himself and gave us the ministry of reconciliation... So we are ambassadors for Christ, God making His appeal through us. We beseech you, on behalf of Christ, be reconciled to God" (II Corinthians 5:18, 20).

Evangelism has character. Character is the sum of characteristics.

How may this be applied in the case of evangelism and the Church that proclaims it?

I.

To begin with, evangelism is something *supernatural*.

Some of the popular overtones of that word are not to our purpose: phenomenal, unpredictable, magical, occult. It is an essential Biblical supernaturalism that is meant.

Let me quote from a European theologian who has recently written a little book entitled *Towards a Theology of Mission*. If any reader is helped by substituting "evangelistic" for "missionary," let him by all means make the change. The meaning is the same. Says Professor Wilhelm Andersen:

The triune God himself is declared to be the sole source of every missionary enterprise. Essential in the missionary purpose of God are the sending of the Son and the sending of the Holy Spirit. God did not cease to participate in the missionary enterprise with the sending of his Son once for all in the flesh. He did not make a beginning, which must then be carried forward by human efforts; he did not lay down a pattern after which men were to develop their missionary enterprises. With the sending of the Holy Spirit--who proceeds from the Father and the Son--he has made it evident that he retains the missionary enterprise in his own hands and does not surrender it to any human authority. Therefore God is, and remains to the last day, the One who alone carries on the missionary enterprise, the One of whom alone such terms can with propriety be used.¹

¹Wilhelm Andersen, *Towards a Theology of Mission* (London: SCM Press, 1955).

Evangelism, then, is something that redeemed men do, and yet it is not their doing. It is the doing of the Holy Spirit of God in them and through them. It is important to grasp this. It is important to act on it. The acknowledgement of it must be more than a verbalism: it must be a vitality.

II.

Evangelism is something *practical*.

A Roman Catholic priest, Abbe Michonneau, working aggressively among Parisian pagans, said: "Since 95% of our people do not come to us, we must direct 95% of our efforts to them. Not merely by sighs and wishes, but by real activity."

"Not merely by sighs and wishes"!

"If wishes were horses," runs an old proverb, "beggars would ride." The lazy and the irresponsible are skilled in the bootless art of wishing. Far too often this is the extent of the evangelistic contribution made by pious people who pre-empt our pews.

Word-play, I know, can be perilous, but surely there is something illuminatingly suggestive in the fact that our Lord did not say, "Go ye *around* all the world, and preach the gospel," but rather, "Go ye *into* all the world." Christ's people, who at one level have been delivered *from* the world, must at another level be entangled *with* the world. They must get "into" it with their witness, their compassion, their understanding, their services of genuine love, to meet the spiritual, social, and physical needs of those who are without the knowledge of the redeeming Lord.

Here, for example, is a pastor who goes to a congregation where for years evangelism has been "the lost chord." Wishing the situation were different, which he did, is certainly better than being complacent about it. But wishing is not enough. Concern finds expression in prayer. Prayer gives birth to guidance. Guidance leads to the sounding of positive notes in the preaching. It leads also to the formation of a small *koinonia* couples-group. It meets in a private home. It offers opportunity for Bible study, shared prayer, and group discussion--all of it related to the new life Christ gives, the outreach toward others prompted by that new life, and the power of the Holy Spirit to make it all effective.

And things begin to happen! Membership becomes fellowship. Faith becomes a flame. Formality becomes vitality. The

confession of a creed becomes the communication (to others) of a Life.

It was God's doing, to be sure. It was not merely "organized." But it *was* implemented. Measures were adopted. Steps were taken. Tactics were employed. And God gave the "increase."

Evangelism must be rescued from the sentimental. It must become, in the best practical sense, operational.

III.

Evangelism is something *obsessional*.

Definition, please! A mind can be neurotically, or even psychotically, haunted, and it evokes nothing but pity--and the best attempt to cure it. That is one form of "obsession."

There is another possibility. A mind can be creatively inflamed by a motivation that is at once worthy and commanding. This is its "magnificent obsession."

Jesus had it: "We must work the works of him who sent me, while it is day; night comes, when no one can work" (John 9:4).

St. Paul had it: "To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some" (I Corinthians 9:22).

George Whitefield had it, and had it to the end, so that when, on September 29, 1770, he was urged by his solicitous friends not to preach in his ill and exhausted state, he replied in a prayer: "Lord Jesus, I am weary in Thy work, but not of it. If I have not finished my course, let me go and speak for Thee once more in the fields, seal Thy truth, and come home, and die!"

The "rank and file" in the apostolic Church had it, for which reason Professor E. S. Scott is able to say, in the Moffatt New Testament Commentary: "During the great age of expansion which followed the death of Paul we do not hear of the name of a single outstanding missionary. The real work was done by countless obscure men and women who made it their first duty to spread the message in their own circle of friends and neighbours."

Note the words, "...who made it their *first* duty"!

So it was their magnificent obsession.

Only if the twentieth century Church is renewed from within, by the quickening Spirit in response to confessed unfaithfulness,

will we witness a fresh manifestation of that same evangelizing urgency.

IV.

Evangelism, finally, is something *eschatological*.

That the nature of time, viewed philosophically, is difficult to define, may be freely admitted. What is *not* difficult is to determine from the Holy Scriptures that there is a distinctly Biblical, or preferably Christian, *view* of time. According to this view, and quite unlike that of Hinduism or Buddhism, history is not *cyclical* but *linear*. It is a significant process moving to a purposeful end.

Why is it that in parts of Asia you have trouble ascertaining the age of any building that is older than the oldest inhabitant of the community? One guesses, in reply, that there are no records, and one is right. But why no records? Because for centuries history has had no other measurement than that contained in nature's most basic rhythms: day and night, summer and winter, birth and death. And this in endless repetition.

All this is changing, as the technological culture of the Christian West is taken over by Africans and Asians. Why, for example, should free India evolve a series of five-year plans, as in fact she has since independence? It is done, whether she is conscious of it or not, under a sense of history that is alien to her religious and philosophical heritage. History *can* be changed. A new destiny *can* be achieved.

Now Biblical revelation takes up this matter of the meaningfulness of history and sets it within two important contexts: (1) the sovereignty of God who, no matter what appearances may say, is the Lord of history and Whose will of righteousness, though often defied, will not be ultimately defeated; and (2) the relative brevity of the period with which any given generation of His people must do their responsible work of making known the Gospel of His grace in Jesus Christ the Redeemer.

The evangel is in the hands of the Church. The Church is in the hands of her Lord. The age between the advents--the first and the second comings of Christ--is the known (yet unknown) period of the Church's opportunity.

Hence the target of missions and evangelism is not the slow, sure, firm establishment of the Church in such a way that all human society shall be brought within its boundaries. In vain

do we search our New Testament for any such ecclesiastical imperialism as that.

What do we find?

This: "the time is short."

And this: "fields that are white unto harvest" and laborers that are "few."

And this: "let us go on to the next towns."

And this: "occupy till I come."

"It is the church that is living on the frontier," says Bishop Lesslie Newbigin, "that will be ready to advance in strength."

That is where the evangelizing church is always living. It has its growing edge hard up against the frontier of man's desperate need of a Savior and the frontier of God's sovereign purpose to unveil Christ, in the consummation of history, as the King of kings and Lord of lords.

Herein--seeing it as something supernaturally given, practically implemented, passionately pursued, and withal eschatologically secured--stands the elevation of the evangel.

Herein, moreover, lies the distinction which we his friends have long found in J. C. McPheeters.

Twenty years ago, in his "Warrack Lectures" on preaching, Professor A. J. Gossip included a tribute to a beloved Scottish preacher, the Rev. W. M. MacGregor, of whom he wrote:

This man was a preacher because he had heard incredibly good news which he could not keep to himself, but had to speak; because he knew Christ intimately, and exulted in this Friend of his of whom he was immeasurably proud. Not seldom during his sermon his face would break into a smile. Sometimes, I think, it was the artist's joy in the wonderful God Whom he was seeking to reveal. It was indeed an irresistible Christ he preached. And, as one listened, how could one keep from wondering adoration of a God shown to be so adorable.²

Some such salute I gratefully make to my esteemed friend, whose name we honor in this commemorative issue, and whose life-long work (happily in excellent prospect of continuing!) has taken him into several fields but into none more effectively than that in which he has *elevated the evangel*.

²A. J. Gossip, *The Making of a Preacher* (London: SCM Press, 1945).

Julian C. McPheeters

My Friend and Administrative Comrade

Frank Bateman Stanger

I opened the pages of *Who's Who In Methodism* and read these words concerning Julian C. McPheeters:

b. Oxley, Mo., July 6, 1889; s. William Garland and Edna (Greer) McP.; Ph.B., Marvin Coll., 1909; D.D., Asbury Coll., 1931; LL.D., John Brown U., 1940; m. Ethel Chilton, Jan. 28, 1914; children--Chilton Claudius, Virginia Wave. On trial, St. Louis Conf., deacon, 1911, 1916, full connection, 1921, elder, 1919. Pastor, St. Louis Conf., Oran, 1909-10, evangelist, 1912-16, Williamsville, 1917, Mellow Meml. Ch., St. Louis, 1918, Summersville, 1919-21, Missoula, Mont., 1921-23; trans. Ariz. Conf., Univ. Ch., Tucson, 1923-30; trans. Calif. Conf., Glide Meml. Ch., San Francisco, 1930-48; pres. Asbury Theol. Sem. since 1942. Author.

How inadequate are these compressed, concise, factual biographical details to describe my friend and administrative comrade. Every man has to be born and belong to parents. Most persons whose names appear in such a volume have attended institutions of higher learning. Most of the people have been married and a large proportion of these have had children to bless their homes. Certainly all these "who's who" persons have had careers of achievement and distinction. They have been related to influential groups. They have filled positions of leadership and responsibility. All have traveled widely and garnered honorary awards and degrees. Many have authored books.

But Julian C. McPheeters to be truly known must be revealed in ways other than through mere biographical data. His personality, his spirit, his energy, his dedication, transcend all

human efforts merely to categorize or catalogue the vital statistics of his life and his ministry.

May I be permitted to speak of him as my friend and my administrative comrade, not through impersonal biographical details, but through the image of comparing him with some of the great hearts whose spirit is reflected in God's Holy Word?

"By faith . . . he went out,
not knowing whither he went."

Like Abraham, the friend of God, Julian C. McPheeters has lived a life of mighty faith. How often, in obedience to God, he has moved forward, not knowing whither he went. And how often, in response to that heroic faith, mighty miracles of God's presence and power have resulted! The miracle of personal physical healing! The miracle of building a great institutional church at the heart of a throbbing city! The miracle of a phenomenally growing theological Seminary.

"Though he slay me, yet will
I trust in him: but I will main-
tain mine own ways before
him."

Like Job, the servant of God, Julian C. McPheeters has known the severe testings of a maturing faith. Too often when we look at a life that is mellowed in its sweetness and radiant in its confidence we are prone to think that all must have been smooth and comparatively free of struggle during the years of that life. But perish the thought! It is never that way. The oak is strengthened in the fury of the storm. The vessel is proved by the tempest and gale. The pure gold can be produced only as the result of the refiner's fire.

Dr. McPheeters' administrative years have known severe testings. There has been institutional poverty which often affected personnel and facilities. There have been misunderstanding and opposition. There were the lean years of the loss of accreditation.

But in and through everything there was the calm, implicit trust on the part of this servant of God. He discovered a boundless optimism in the strength of God. So deep was his confidence that the sun of faith was always shining though there

were times when he seemed to be the only one who basked in its warmth and hope.

". . . He went . . . apart to
pray . . . and . . . he was
there alone."

Like Jesus, the Son of God, Julian C. McPheeters is a man of prayer. Truly he follows his Saviour along the pathway of prayer. His personal life is fragrant with the incense of prayer. His relationships to others are hallowed by prayer.

Especially have I been impressed by the way in which he has bathed his administrative life in prayer. He has prayed about everything. Few times have I talked with him about administrative matters when he did not end the conference with a prayer that was pertinent to the subject which we had discussed.

He prays specifically. "Lord, Thou knowest that we need \$27,500 more to complete this project. Thou knowest those individuals who are able to make these funds possible."

He prays expectantly about administrative matters. His triumphant expectation manifests itself in his lusty "A-A-Amen" when he has finished praying.

Truly he is a saint and a man of prayer, so "big in prayer" that on his knees he reaches all the way to heaven; an example to all, of dedication, of godliness, of unwavering faith.

"Elijah passed by him, and
cast his mantle upon him."

Like Elijah, the prophet of God, Julian C. McPheeters in recent years has been deeply concerned about his successor. This concern not only characterizes a wise prophet, but it is also characteristic of an alert executive.

Because of my personal involvement in this, may I be permitted to speak rather intimately and in utter sincerity at this point? I realize that just as Dr. Henry Clay Morrison "laid his hands" on Dr. McPheeters, so Dr. McPheeters has "laid his hands" on me. I do not understand the reason for this "executive succession." I can only believe, and I do believe, that God is in it all.

I shall never forget those memorable moments along the seashore when Dr. McPheeters first revealed to me his desire

concerning "succession." I shall always appreciate those intervening months when he stood by, ready to offer advice and encouragement, at the same time maintaining a "hands-off" policy. Then came a decisive telephone call from him to me while I was participating in a Spiritual Life Conference in the majestic mountains of North Carolina.

He has been magnificently gracious and totally cooperative in all our administrative relationships. He has been instantly responsive to all creative suggestions and has been unabated in his desire that I be given all the means and opportunities to work out that which is best for the Seminary. Truly I am blessed by the comradeship of such a predecessor.

"Lord, now lettest Thou Thy
servant depart in peace . . .
for mine eyes have seen . . ."

Like Simeon, the witness to our Lord, Julian C. McPheeters has tasted of the deep inner satisfactions of the rewards of faith and of the achievements of success. Certainly this reference to Simeon is in no way to be mistaken as a eulogy. Rather is it the triumphant song of a victor in the arena of accomplishment.

I must refer to a scene that only four persons were permitted to witness. It was February 16, 1962. The place was the Board Room. A special meeting of the Executive Committee of the Board of Trustees was in session. Sensing from remarks of the Business Manager what was about to happen, I, as Vice President of the Seminary Corporation, assumed the Chair to permit the President to make a motion.

A steady confident voice spoke these words: "Mr. Chairman, I move that the Business Manager be authorized, out of available funds, to pay off the total remaining indebtedness of the Seminary." There followed a hasty seconding of the motion and a quick vote of unanimity.

Then the same steady confident voice spoke again. But this time the words were more deliberate, and punctuated by restrained emotion. But even then, all the tears could not be kept back. The words were words of triumph, and success. It seemed like the valedictory of a Moses who had seen the Promised Land of institutional solvency and who now looked on into a horizon of even greater accomplishment. It was the

acknowledgment of a Simeon, giving witness to his deep inward satisfactions, because God had kept all His word.

I salute Julian C. McPheeters, the designate of the Seminary's founder to be the second president of the institution, the builder of the Seminary's present, my friend and administrative comrade.

An Appreciation

W. D. Turkington

The retirement of Dr. Julian C. McPheeters from the presidency of Asbury Theological Seminary is a time for reviewing briefly the history of the years of service rendered and for the expressing of appreciation. The writer of this article has been connected with Asbury Theological Seminary during all the years of Dr. McPheeters' presidency either as a faculty member or dean. Dr. McPheeters assumed the presidency in 1942. As dean, working closely with the president, he has come to know him quite intimately in matters pertaining to the operation of the school.

Dr. McPheeters has given active and effective leadership in the growth of the Seminary. From one building, the institution has grown to its present status with a total plant worth more than a million dollars and an endowment fund of almost three million dollars. This enlargement has taken place in the twenty years of the retiring president's leadership. Progress in a school such as Asbury Seminary cannot, however, be measured adequately by the size of the campus, the number and type of buildings, and the dollar-size of its endowments.

Progress must be measured in large part by more vital and living things: the size and caliber of the student body, the size and the academic qualifications as well as the consecration of its faculty, and the success and dedication of its alumni. From a very small group of eighty-nine men and women in 1942, there has been a steady and stable growth, until today the student body numbers two hundred and fifty-six.

But this is not all. One of the great and essential strengths of any educational institution is the size and quality of its constituency. Dr. McPheeters, through his spiritual leadership, has been instrumental in building a great and responsive constituency whose backing in prayer and gifts has meant much across the years.

Perhaps one of the most important items, and one that should certainly be mentioned in this brief review, is the continuing

emphasis upon the prayer life of the total Asbury Seminary family. Under Dr. McPheeters' leadership and urgent appeals as well as practical example in this area, the Seminary has become a veritable School of Prayer. Emphasis on the personal prayer life, prayer cells, prayer chains and nights of prayer, has brought very real results in the blessing of God upon the program and world-outreach of Asbury Theological Seminary. This has been one of the major accomplishments of the McPheeters' administration. Asbury Seminary has been "going forward on its knees."

This historical review has been all too brief to reveal satisfactorily the full impact of the life of the president upon the growth--material and spiritual--of the institution of which he has been the chief administrative officer for the past twenty years. Deep appreciation upon the part of the total Seminary family is due Dr. McPheeters in view of the large contribution he has made.

And now, some words of personal appreciation. The president and the dean, due to the very nature of the case, have worked together closely and rather intimately during the years, so much so that this writer has as a result come to have a larger understanding and deeper appreciation of the man. There has seldom been a meeting of any duration but what was closed with earnest prayer by the president. One would leave his office with a sense that here was a man of prayer, a man who was in touch with God and who seemed to live with the consciousness that God was present and available in every life situation. And during these years there have been burdens many, and days of almost heart-breaking concern. There have been times of deep sorrow and personal loss, as when his life-long companion slipped away into the heavenlies. It was the writer's privilege to have some little part in this crucial experience. There has never been a man who in passing "through the valley of the shadow" showed a greater confidence and trust in God than President McPheeters.

His joyous Christian experience, his radiant life, his ability to enter into periods of relaxation with a maximum of fun and real enjoyment, have set an example for all. His youthfulness of spirit and his vigor of body and mind are exemplary as a pattern for all his colleagues.

Here is a man who made it his business to be concerned for those who were called of God to work under his leadership as

president of Asbury Theological Seminary. We have felt always that here was a friend and brother on whom we could count. He would "go to bat" for any member of the Asbury staff in any hour of need even at the cost of some criticism of himself. This is a friend indeed.

By any and every count, Dr. McPheeters, you have been the "man of the hour" for God and Asbury Theological Seminary. We deeply appreciate all that you have been able, under God, to accomplish in the life of our beloved institution. We want you to know that as you lay down the reins of the administrative leadership of the Seminary, our prayers are with you. And we rejoice that you will still be with us, serving in a most important phase of the Seminary's life. Our prayers shall constantly support you in this task.

Faith and Fruition in Finance

William E. Savage

It has been my privilege to work in close association with Dr. Julian C. McPheeters for the past sixteen years, and to do so in several relationships. One major impression bears itself upon my thinking as I recall the association of this period of time: in him I have witnessed a man of God and a man of prayer at work.

At the request of Mrs. Henry Clay Morrison, I was elected to the Board of Trustees of Asbury Theological Seminary in 1945. It was her thought that I might be able to help guide the financial affairs of the small but growing Seminary into which she and her late husband had poured so much of their lives. It has always been a humbling thought to me, that Dr. Frank P. Morris resigned from the Board of Trustees in order to make a place for me. Never have I felt in any sense worthy to fill his shoes in this office.

In 1946 it became increasingly evident that Asbury Theological Seminary must, under God's guidance, expand; and I came to the Seminary in that year as Business Manager, under request that I help oversee the building program and the financial development of the institution. Dr. J. C. McPheeters, as pastor of the Glide Memorial Methodist Church in San Francisco, was still living in California at that time, and commuting between San Francisco and Wilmore to care for his duties as president of the Seminary.

The original plans for the building program called for one new building, but the Seminary was growing so rapidly that before construction could be undertaken it became clear that three new buildings would be needed almost at once. The decision therefore was made to plan for these three. At that time we had plans and funds in view for the one building only. The Committee discussed this matter with Dr. McPheeters and asked for his opinion. His reply was typical of his vision: he said he felt there was but one way for us to travel, and that was forward. His proposal was that we could move ahead in

simple trust in God for the resources to complete the larger building program. So, as a matter of faith we began the construction of two buildings at once, namely, the administration building and the Bettie Morrison apartment building. Shortly afterward, plans were made for Estes Chapel and for the heating plant; and construction of these followed.

Dr. McPheeters gave masterful leadership in the program of expansion. Being in touch with Higher Headquarters, he supplied a strong faith when times were rough. He never lost the sense of working under the leadership of the Holy Spirit; and under that impetus, he pushed ahead the total building program as essential to the ongoing of the institution. His vision has been a large and vital element in the making of Asbury Theological Seminary what it is today--a strong Seminary, proclaiming without apology the essentials of our Christian faith.

The necessity of operating at times in terms of the most strict economy made the entire leadership lean very heavily upon God in faith. There were days of severe difficulty and testing. There were times when we came to the end of the week without the funds in sight to meet our weekly payroll, but God always supplied our needs. Dr. McPheeters never faltered or lost his sense of faith and optimism during these very difficult days. He always counselled going the second mile on faith, and God did not fail us; it was He who gave victory in the building program and saw it through to completion.

The problems connected with the growth of the young and struggling Seminary have not always been in the area of buildings and finance; but in meeting problems in other aspects of the life of the institution, Dr. McPheeters has exemplified the same faith in God and in his fellow man. His strong faith and his contagious optimism in all phases of his service comes from hours spent upon his knees before God. He has been willing to discipline himself to a program of prayer; this has been, we are sure, a major secret of his life.

To come to the place which the Seminary enjoys today, we have had to go through some deep waters. Each experience has brought us into a new appreciation of Dr. J. C. McPheeters. In all experiences, whether pleasant or unpleasant, I have never known Dr. McPheeters to act in a way which I thought was unchristian. He has exemplified the Christian spirit in all respects in the administration of the work of Asbury Theologi-

cal Seminary. It was his close walk with God which has enabled him to meet all circumstances, both favorable and difficult, with strength and with Christian maturity.

There was great rejoicing this spring when the Seminary was enabled by the Lord's good providences to liquidate its long-standing indebtedness. It was most fitting that Dr. McPheeters, who has been tireless in his efforts in the solicitation of the funds for this building program and for the reduction of our indebtedness, should lead in a great praise service which was held on the campus of Asbury Theological Seminary. At that time many of us were reminded once more of the manner in which our President had for years combined faith with works in a night-and-day effort in behalf of the institution.

We are gratified that Dr. McPheeters will continue to work with us, and will continue to help guide the development program at Asbury Theological Seminary following his retirement from the presidency in June. His position will be that of Director of Development. Speaking from experience as Business Manager of the Seminary, and as a long-time member of its Board of Trustees, this writer is gratified that Dr. McPheeters' gifts will continue to be at the service of our institution. Inspired by the accomplishments, under God, of the past, and imbued with deep faith for the future, Asbury Theological Seminary moves into a new day of service and spiritual advance. We are happy that Dr. Julian C. McPheeters will have a significant place in this new program of development.

Dr. J. C. McPheeters as I Know Him

Z. T. Johnson, Sr.

My first contacts with Dr. J. C. McPheeters were as a member of the Board of Trustees of Asbury College when he was Chairman of the Board. At that time he made the trip from California annually to preside at the Board Meetings and to lend what assistance he could to Asbury College and Asbury Seminary.

When it became necessary for the College and Seminary to separate so the College could become accredited, Board Members were given a choice of deciding whether they wished to serve on the College or on the Seminary Board. Dr. McPheeters chose to be on the Seminary's Board of Trustees because he felt that at that time the greatest need lay in that direction. He graciously resigned and was voted an honorary membership on the College Board of Trustees with an invitation to attend whenever he found it possible. This gracious Christian attitude made a vivid impression on me which I have never forgotten.

My most vivid impression of Dr. McPheeters, therefore, is that he is a Christian gentleman of the highest caliber. In many dealings with him since he became President of Asbury Theological Seminary, I have found this Christian attitude to hold. He has always recognized the fact that Asbury Seminary grew up as a part of Asbury College and calls Asbury College the "Mother Institution."

Associations with him have been intimate in the field of sports. I have fished with him in Kentucky and Tennessee, hunted with him in South Dakota, and traveled with him on different occasions. He has always been positively Christian, always enthusiastic in his sportsmanship, and greatly appreciative of the fellowship of his Christian friends.

I have been impressed with his great physical stamina. We have fished together, sat around the fire after a delightful fish supper, talked about many matters, had family prayer, and have gone to bed late at night. After three or four hours of

sleep he was ready to get up and go again, and was always the first one awake. He has been a man of boundless energy.

In the field of hunting, he has always stayed with the crowd. He has walked with the younger men and at all times carried his share of the load of duties connected with the hunting party, always with great enthusiasm. Around the table after the day's hunt was over, he has laughed heartily at the stories and incidents of the hunting trip and enthusiastically shared in the good humor.

I have never heard Dr. McPheeters speak ill of anyone or criticize anyone. I have heard him pray many times for people who in my judgment needed definite prayer, but he always did so in a constructive spirit rather than in a "preaching-type of prayer."

I have recognized his brotherly spirit and his deep devotion to Christ. I have found in him a man of boundless faith and one who believes in "a prayer-hearing and a prayer-answering God."

Sometimes he is slow to catch the point of a joke, but when he does he laughs heartily, even if the joke is directed at him. He is a man among men; a friend of friends; a man of God.

We salute you, Dr. McPheeters, on your retirement from your duties as President of a great Seminary. We know that with your physical vigor, your mental alertness, and your spiritual enthusiasm, you will continue to promote the work and serve the cause as only you know how to do.

Dr. Julian C. McPheeters and the Camp Meeting

Charles B. Cochran

One of the significant results of the Great Revival which began in the latter part of the eighteenth century and which continued into the nineteenth century was the camp meeting. Strangely enough this new child of revivalism soon became the chief promoter of spiritual revival in American Christianity. This was due in part to the nature of the times and to the conditions of the people who pioneered in the settlement of the interior of the United States.

These were the days of the frontiersmen--days when the population was scattered and on the move, days when sinful practices were rampant, means of communication were slow, social life and contacts were limited, preachers were in short supply, and the general life of the people very simple when judged by modern standards. William Warren Sweet, in his volume *Religion in the Development of American Culture*, says:

It is quite clear that the camp meeting arose in answer to a need; it was one of the new ways which emerged to deal with the appalling spiritual poverty of the pioneer...Although at first there was much disorder, it was not long before it became a well regulated institution.¹

Aggressive and wise Christians are always looking for new and better ways of getting the Gospel message to the people. Many of these were quick to realize that the camp meeting held great potential as an effective method of evangelism. Among those who saw the possibilities of this institution were the Disciples of Christ, especially in the border states. Discerning Methodists likewise came early to see the value of this new medium for the propagation of spiritual life. Dr. J. C. McPheeters writes in *The Herald*: "The Methodists early appropriated the camp meeting and used it more extensively

¹William Warren Sweet, *Religion in the Development of American Culture*, 1765-1840 (New York: Scribner's, 1952), p. 150.

than any other denomination, scarcely a district being without its annual camp."² Among the individuals who were quick to utilize the camp meeting as an effective evangelistic medium was Bishop Francis Asbury. Dr. McPheeters says at this point, "Asbury's journal indicates that it was not uncommon for thousands to be in attendance at a single camp, the number saved and sanctified running well over a thousand souls."³

Bishop Asbury further expressed the attitude of Methodists toward the camp meeting in those days in these words: "We must attend to camp meetings; they make our harvest time..." By the year 1816, there were at least six hundred annual camp meetings sponsored by this denomination in America. Within the Methodist system of church advance, there was a real place for effective action in the camp meeting. The preachers in charge of large circuits, in which individual annual church revivals and regular communion services were impossible, could reach the people with effectiveness within the context of the wholesome social and spiritual fellowship of the protracted gathering which was the camp meeting.

Following the Civil War, when devoutness in the spiritual life of America was at a low ebb, some spiritual men and women of rare insight conceived the idea of holding "National Camp Meetings" for the promotion of holiness of heart and life within the church. At Vineland, New Jersey, in 1867, the first National Holiness Camp was conducted. From that modest beginning, the camp meeting movement has spread throughout the nation and around the world. Historically, it has produced some of the greatest preachers and the most effective soul-winners in the life of the church.

Today there are scores of vital Holiness Camp Meetings held annually in nearly all of these United States. A number of these have existed continuously for nearly a century. Many of them have their original charters, and occupy the premises which they acquired during the preceding century. In general, they maintain a continuity of emphasis with that which was theirs at their establishment.

²J. C. McPheeters, "The Camp Meeting," *The Herald*, Vol. 71, No. 11 (Louisville: The Pentecostal Publishing Co., 1960), p. 1.

³*Ibid.*

The relevance of the camp meeting to today's spiritual life in America has been called into question by some who feel that it was an institution which grew out of a dated necessity. It was, so the contention goes, a dramatic and effective method of reaching the immoral, rough, mobile frontiersmen with the Gospel. It is said that the camp meeting afforded the men and women of the American Frontier with a much-needed social contact and a much-needed cultural outlet, and that it expressed the genius of the doctrine of democracy in action during the nineteenth century. However, some will argue, the camp meeting has long since outlived its usefulness, particularly in this atomic, space age.

There are others of equal or greater spiritual insight who feel that the camp meeting is still relevant to American life, and that it still ministers to basic human heart-needs, and that it continues to be an effective method of evangelism in its best and truest sense. Dr. Howard F. Shipps, professor of Church History at Asbury Theological Seminary, writes in *The Herald*:

In the development of the camp meeting during the course of more than a century and a half, many changes have occurred, but in some measure much of its original purpose has been preserved. It has been flexible enough to meet the needs of the people under many changing environments. Today it remains as an outstanding spiritual force in the life of the American Church.⁴

In the same issue of *The Herald*, Dr. Julian C. McPheeters writes:

A rebirth of the camp meeting movement came with the birth of the modern holiness movement, following the period of the war between the states. The holiness camps have had a spiritual vitality which has perpetuated them unto the present day. These camps at the present time are a vital source of supply for ministers at home and missionaries abroad... The camp meetings of the present day form

⁴Howard F. Shipps, "The Camp Meeting--Its Development and Influence upon the People of the United States," *The Herald* Vol. 69, No. 11 (Louisville: The Pentecostal Publishing Co., 1959), p. 3.

an important front line offensive against the forces of evil and unrighteousness.⁵

It is clear from these statements that there are men of stature and discernment who recognize that the camp meeting has not outlived its day, but that those camp meetings which have weathered the storms for seventy-five or one hundred years are still wielding an interest as significant as that which they had in the early years of their history. It goes without saying that these institutions, like all others, are dependent, for their quality and for the type of influence which they bear, upon their leaders. It is recognized on all hands that they have been fruitful sources for candidates for the ministry of the Gospel, at home and abroad. As Dr. McPheeters writes, "It would be a major catastrophe to the cause of missions if all the missionaries who received their call should suddenly be removed from their fields of labor."⁶

During the past twenty-five years, this writer has had the privilege of being among the workers in many of the great camp meetings in the nation. During those years, it has been my privilege to sit under the ministry of, and to work with, a number of the leaders of the Holiness Movement of this generation. It has been my personal experience--and the records will bear me out on a wide front at this point--that Dr. Julian C. McPheeters has had a very significant place among the giants of the camp meeting preachers of our day. To him, the camp meeting has not been an adopted child among the agencies for effective spread of the Christian Gospel: he has frankly identified himself with this cause, and has made large and significant contributions to its effective ongoing.

From our point of view, there are certain basic necessities for an effective camp meeting. These are: intercessory prayer; plain, personal, passionate preaching of the Word; praise, centering in joyous verbal witnessing and singing; and pedagogy, which instructs the people in the Scriptures and in the techniques of abiding. Dr. McPheeters sums up his vision for the camp meeting ministry in these words:

⁵J. C. McPheeters, "Camp Meeting Revivals," *Ibid.*, p. 21.

⁶J. C. McPheeters, "At the Summer Camps," *The Herald*, Vol. 71, No. 15 (Louisville: The Pentecostal Publishing Co., 1960), p. 16.

Camps do not thrive on lectures and discussions of the topics of the day. They thrive only on heaven-sent preaching under the inspiration of the Holy Spirit, preaching which honors the Bible as the word of the living God.⁷

In each of the areas vital to the success of the ministry of the camp meeting, Dr. McPheeters excels. It is his genius, not only to advise others what to do, but to lead out personally, and to exemplify that which he counsels. He is a man of earnest and importunate prayer; he is a studious preacher of the Word, who immerses himself in the Scriptures, and comes from a prayerful living in its pages to his people, with treasures old and new. He is a master at conducting the service of praise and witnessing. He has himself mastered the disciplines of abiding, and can instruct his hearers from his background of personal experience. May I add that he is a princely man with whom to work in the camp meeting, exhibiting in the day-by-day contacts there the graces of the Spirit whose ministry he loves to expound to others.

Dr. Julian C. McPheeters is an intensely practical man. He is of the deep conviction that the Gospel of Jesus Christ is essentially the same for all ages. He is also keenly aware that we must be alert to discover new ways of approach to the people of each generation--ways which harness together the tried of the old with the best of the new. He has done this in a remarkable way at the Redwoods Camp Meeting, not far from Santa Cruz, California, of which he is founder and president. In my judgment, this camp meeting, which is one of the youngest camps, is one of the most redemptively effective holiness camp meetings in America. All who have been there, either as attenders or as workers, will give a similar testimony. This institution is to this writer an outstanding evidence of the camp meeting genius of Dr. McPheeters, and as well, an outstanding witness to the relevance and effectiveness of the camp meeting in this modern generation.

It is therefore a privilege to say, in connection with this briefest of surveys of the camp meeting, a word of profound tribute to the one whom this issue of *The Asbury Seminarian* is honoring. It goes without saying that Dr. Julian C. McPheeters deserves the highest honor as he retires from a long and suc-

⁷ *Ibid.*

cesful presidency of Asbury Theological Seminary. He likewise merits the highest tribute for his long and effective service to the institution of the American camp meeting. His identification with this institution has been frankly avowed and profoundly loyal. His service in her behalf continues to be vitally effective. To you, Dr. McPheeters, the spiritual life of America, as nourished by the camp meeting, is profoundly indebted!

A Tribute

Natalie Gordon

Timothy, St. Paul's "own son in the faith," is known to have served Paul in his official duties as an apostle and has also been called his secretary. The word "secretary" does not appear in the King James version of the Bible, but the word "secret" appears a number of times. A secretary is a "secretary." Secretaries know both the characteristics of marked excellence and the less superior qualities of their employers; they know "secrets" such as no one else can know. Perhaps Timothy could have shared with us little-known secrets about Paul. Most of the secrets known to a secretary can be shared as an inspiration to others. This is the case with me after many years of working closely with Dr. J. C. McPheeters. I am giving here briefly some of the important secrets I can reveal in tribute to my employer--"a giant from the Ozarks."

His faithfulness to the regular exercising of his body is no secret; he has repeatedly emphasized the benefits of his physical program orally and on the printed page.

I have frequently observed his willingness to do the special or routine task himself, even as he asks it of others. When he calls upon a group to make a gift to a cause he, himself, first gives to that cause. He is the exemplar of the one who never spares himself.

Another secret is that he has made it a rule of his life never to say an unkind word about his fellowmen. Even when he has seemingly been under persecution, he upholds his enemy in prayer and refrains from being critical.

His friends are aware of the many hours he spends in secret prayer, and I can witness to some of the remarkable answers to these prayers which have been his open reward. I stand firm in the knowledge that the fine seminary buildings, the promising growth of Asbury Seminary, and the spiritual blessings resting on the faculty, staff and student body would not be manifest without his toiling in prayer.

No one has a better opportunity to witness to the virtue of patience in an employer than a secretary. I want to thank Dr. McPheeters through this page for his exemplified witness of patience to myself and his co-workers.

Dr. McPheeters has poured out his soul and energy without ceasing in the cause and for the doctrines for which the Seminary stands, and has made no secret of his faithfulness in proclaiming the fundamental beliefs to which he is dedicated.

These are some of the secrets which I have observed and which I am privileged to put into these pages. It has been a high and rewarding privilege to serve Julian C. McPheeters as his personal secretary.

To My Parents

Virginia Wave McPheeters

HOME

Home may be a simple place
A cottage plain and small
It has no need for stylish airs
Home isn't that at all

A house can never make a home
As fine as it may be
It's what you find inside the house
That means so much to me

It's hearts that meet with
understanding
My laughter or my tears
It's love that reaches after me
On down through the years

It's sharing joys and sorrows
And finding helping hands
It's looking toward tomorrow
And making future plans

The home that I look back on
That made my childhood glad
I find now in my memory
Is my Mother and my Dad

Lovingly dedicated to my Mother and Dad in grateful appreciation for the privilege of growing up in a love-centered home.

MOTHER LOVE

She walks bravely into darkness
Where death reaches out a hand
To bring the world a brand new life
Just as God has planned.

Her love is given gladly
And she has no thought or care
But that all the joys of life
For her child she may prepare.

Her love is given freely
With no thought of gain
And still she goes on loving
The child that gives her pain.

The world may fall in shambles
But a mother's love won't fail;
Against all adversity
It will still prevail.

Of all God's gracious gifts
From heaven's treasure chest,
We here on the earth
Find that Mother love is best.

Lovingly dedicated to my own Mother who was a living example
of all that is finest and best in motherhood.

Dr. McPheeters and the Printed Word

Franklin D. Morrison

When Johann Gutenberg conceived of printing with movable type, he unleashed a greater force for molding men's minds and influencing human behavior than any thermonuclear instrument has demonstrated to date. The impact of the printed word on the progress of modern scientific, social, and economic development is beyond the calculating capacity of the most sophisticated digital computer. Despite recent technical advances in audio-visual accomplishments in the field of communications--including radio and television--the printed page is more widely utilized today to influence men's thinking than at any previous time. Recognizing the potential of the printed word, religious leaders have taken advantage of this modern Mercury to speed the Good News to untold numbers of readers.

For approximately three-quarters of a century *The Herald* has stood in the forefront of the Holiness Movement and has carried the gospel of full salvation to the four corners of the earth. Originally named *The Kentucky Methodist*, the name was soon changed to *The Pentacostal Herald* as its expanding circulation carried its message far beyond the borders of the blue grass state. Later, in order to avoid confusion with church groups using the word "Pentecostal" as a part of their corporate identity, that portion of the title was dropped from the masthead of *The Herald*.

When Dr. Henry Clay Morrison, founder of *The Herald* and founder and president of Asbury Theological Seminary, went to his reward, Dr. Julian C. McPheeters became editor of *The Herald* and president of the Seminary. For nearly twenty years the responsibility and distinction of editing *The Herald* have been carried by Dr. McPheeters. Following the practice of his predecessor, he has contributed, in addition to the editorial, articles relating to the pastorate, camp meetings, denominational conferences, missionary tours, and a wide variety of other activities of interest and concern to the readers of *The Herald*.

In a recent issue of *The Herald*, Dr. McPheeters describes an evangelist as "...a voice in the wilderness; a molder of destinies; a fisher of men." How true all of these characterizations are of the evangelist who, by means of a periodical, makes regular visits to thousands of homes with a message of relief for the burdened, hope for the distressed, faith for the doubter, and joy for the believer. To him can be aptly applied this quotation from Mentor Graham, the long-forgotten teacher of Abraham Lincoln, "Your example, your words, your ideas, your ideals will also be projected into the future and will live forever in the lives of others."

Those who read the pages of *The Herald* have been impressed by the freedom with which Dr. McPheeters deals with subjects commonly referred to as controversial. In discussing such matters he has not attempted to follow a mediating position, nor has he accepted the easy way of siding with popular interpretations. Instead, he has demonstrated the courage to combat the insidious worldliness that is constantly attempting to infiltrate positions of high ecclesiastical authority. His writings month after month, have encouraged and nourished his readers. Such spiritual stimulation has enabled them to stand fast in the faith, to recognize the necessity for support of those whose lives are dedicated to the spread of Scriptural Holiness, and to witness, as all Christians should, to the abundant life found in complete consecration to him who said, "I am the way, the truth, and the life."

To the regular reader of *The Herald* comes the realization that the editor is young at heart, a man of great expectations and of great vision. The reader senses that the vicissitudes of the years have not diminished his effort to portray the gospel of God's love to a population apparently preoccupied with accumulating the baubles of a materialistic generation. In his messages on the printed page, Dr. McPheeters has anticipated the hopes, dreams, fears, and longings of his readers. He has attempted to supply solutions to each one's problems, based on the Creator's spiritual laws as they have been revealed in the Law and the Prophets, and the teachings of Jesus during His brief ministry among men. The admonition to put first things first is consistently present in the editorial message.

I believe Thoreau is credited with having written, "Only that day dawns to which we are aware." Dr. McPheeters constantly

arouses his readers to a new day of opportunity for the advancement of Christ's kingdom here and now. Much of the current news of international antagonism and internal confusion is, to say the least, disconcerting to many, and to a large segment of the population, utterly discouraging. Throughout his writings, Dr. McPheeters directs attention to the possible brighter side of the situation, within the sphere of God's surveillance of His people. He suggests to the thinking of his readers the vistas of opportunity that beckon towards peace on earth among men of good will--a peace which will come, if not in our own day, with the ultimate triumph of righteousness in the Second Coming of the Lord.

It has been said that "As you throw the weight of your influence on the side of the good, the true and the beautiful, your life will achieve an endless splendor." From the life of Julian C. McPheeters that splendor has been reflected into the lives of those of us who have been privileged to have had close association with him over the years. His disappointments and sorrows have been accepted with forbearance. He has given evidence of absolute faith in God's wisdom. Successes and achievements have been greeted with humility, and with praise to the Giver of every good and perfect gift. In him we have observed the hallmark of greatness take form, and have watched with admiration this unique personality as he has adjusted to the molding hand of God in his life.

Despite the myriad accomplishments of past years on which Dr. McPheeters might well reflect with deep gratification, we find him enthusiastically planning great things for God's service in the future. Truly in him is the fulfillment of the prophetic message: "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

A Tribute to Mrs. McPheeters

(Given at the memorial service by Dr. W. D. Turkington.)

One of God's wise men, writing under the inspiration of the Holy Spirit, left us words which relate very specifically to the life of the loved one and friend whom we honor today in this memorial service. These words form a question: "Who can find a virtuous woman?" Other translations use the adjectives *worthy* and *good*. The questioner then answers his own question in a four-fold manner. First, the virtuous woman is one who does good and not evil. This is typical of all her relationships, beginning with her relation to her husband and family but extending further to include all whom she meets. At this point let it be said that only Dr. McPheeters knows fully how Ethel McPheeters has stood helpfully and in faith at his side--through good days and bad, in sickness, in health, and in the midst of many and often almost crushing burdens of a full and busy life.

The wise man further answers his question by saying, "The law of kindness is on her tongue." What a characterization is this!" And how true this is of the one whom we pause to honor today. Back of a tongue which always spoke words of kindness lay a kind heart. Again our inspired writer says that the virtuous woman is characterized by a concern for her household. In the case of Ethel McPheeters this concern found expression in a love and a service which was unstinted and unceasing. This concern was put into words in her closing moments of consciousness when she said to those who now mourn her passing, "I love you all."

The final characterization of the good woman is that she is a woman who knows the Lord and who exemplifies the fear of the Lord, which is the beginning of wisdom. It was this knowledge of the Lord which formed the basis of all which Ethel McPheeters was and did. In her later years this found particular and crucial expression in her deep love and concern for Asbury Theological Seminary, on whose campus we meet today. It was this reflex love for our institution which led her, during her last hours in this world, to arouse to consciousness

and to pronounce a blessing on all whom she loved--"God bless you all." We, each of us, are the heirs of the blessing and inspiration afforded by the presence among us, though now withdrawn into the Eternal City, of this virtuous and worthy and good woman, Ethel McPheeters.

Book Reviews

James D. Robertson, Ph.D., Book Review Editor

The Editorial Committee is delighted to present in this issue a review of a volume by one of its members, Dr. James D. Robertson. This volume, *Handbook of Preaching Resources from English Literature*, has recently been published by The Macmillan Company. Dr. Robertson is Professor of Preaching at Asbury Theological Seminary, and has been a member of the Editorial Committee of this Journal since its inception.

Dr. Robertson's new volume represents the end-product of many years of research, some of which he has done in the libraries of his native Scotland. He combines in a unique sense the qualities of a dedicated theological professor with those of the seasoned literary critic. This significant volume offers to the reading public a systematically arranged thesaurus of "the best that is preachable" in the literature of the English language.

Robert M. Grant, *The Earliest Lives of Jesus*, New York: Harpers, 1961. 134 pages. \$3.50.

In this slender but well-documented volume, Professor Grant explores the lives of Jesus known and studied by the early Christians. After brief description of the differences between the four canonical Gospels, he notices the attitude toward them recorded in writings of the early Fathers. He draws parallels between the historical and literary criticism of pagan authorities and shows how such criticism was directed concerning the Gospels. In many cases, methods employed in a criticism of classical sources are applied quite naturally to research in Christian origins. His special interest lies with Origen and his method of scriptural interpretation.

Of particular interest to this writer is the review of Origen's work on the fourth Gospel. This Gospel, with its spiritual interpretation of historical events, was something especially congenial to the temperament and training of Origen. He was fond of going beyond the historical record to the spiritual meaning which he discovered or thought he discovered latent. He considered Paul and John superior in insight to other writers of the New Testament.

In this work Professor Grant takes issue with current pre-suppositions that are widely held. One is the view familiar to exponents of Neo-orthodoxy, that the faith of the early Christians was not based upon historical evidence. This position Grant finds untenable; rather he finds that faith is not based on prior faith nor "events simply as events," but upon historical records as in I Corinthians 15 where Paul bases his faith in the resurrection upon ascertainable facts. In the second place he doubts the widespread assumption that literary and historical criticism are recent innovations. He finds the ancient writers were also concerned with origins. To the patristic writers the matter of distinguishing between history and legend was of major importance, and they were far from naive in the methods by which they pursued these ends.

George A. Turner

Our Knowledge of God, by John Baillie. New York: Charles Scribner's Sons, 1959. 263 pages. \$1.45.

The Irony of American History, by Reinhold Niebuhr. New York: Charles Scribner's Sons, 1952. 174 pages. \$1.25.

The Lord's Prayer, by E. F. Scott. New York: Charles Scribner's Sons, 1951. 126 pages. \$1.25.

These three paper-backs are reprints of well-known works of other days, made available as Nos. SL 58 and SL 59 of Scribner's *Library Books* series. Dr. Baillie's volume, first published about twenty years ago, is an exploration of the manner in which God becomes known to man through moral experience and moral confrontation. It is a penetrating analysis of the several historic modes by which men have sought to demonstrate the existence of a Divine Being, and ends with the conclusion that rational arguments are compelling only when they lift into prominence our own human limitations,

weaknesses and finitude, as screen upon which the reality of God's Being is projected.

Professor Niebuhr's work, *The Irony of American History*, is a disturbing analysis of the antinomies with which our American scene confronts us. Most of the projected plans of our nation's architects have worked out totally otherwise than was expected; and the outcomes have largely been in terms of ironic situations in which illusions and miscalculations are radically qualified. Its strong point is the keen analysis of America's role as a world power, and of the contradictions which her rise to great-power status have revealed.

E. F. Scott's little volume begins with the assumption that the Lord's Prayer is "the primary document, and the only one which comes directly from Jesus himself" (p. v.). The work traces the Synoptic records in which the petition is found, dealing with them in the general fashion of the older New Testament critics. Professor Scott treats, in sequence, the Old Testament background for this form of prayer, the question of the originality of the prayer, the seven petitions comprising the prayer, and its larger significance in the light of the overall objectives of the Gospel *kerygma*.

This series projected by Scribner's includes a number of contemporary works by such authors as Martin Buber, Nicholas Berdyaev, Rudolf Bultmann, Jacques Maritain and Paul Tillich. It brings the works of these men, most of whom are not in the Evangelical tradition, to the reader at a modest price, and yet with a binding which should be sufficiently durable for ordinary use in a personal library.

Harold B. Kuhn

War and the Christian Conscience, by Paul Ramsey. Durham, N. C.: Duke University Press, 1961. 331 pages. \$6.00.

The subtitle of the volume under review, "How Shall Modern War Be Conducted Justly?," suggests that its author undertakes a task which has been by-passed by most modern writers, namely that of stating in contemporary terms the content of the medieval term "a just war." Dr. Ramsey begins with an implicit acceptance of the view that United States military doctrine rests upon the cardinal premise that our nation will not strike an all-out preemptive blow. This means that our

military policy is geared to the proposition that our defense must have two capabilities: first, of absorbing the impact of a first surprise attack, and second, of hitting back with a "second strike" of sufficient power to destroy the aggressor's military structure.

This raises, of course, the question of the manner in which the United States' strategic retaliatory force should be used in the "second strike," and presupposes the necessity for a military establishment which will retain, through the first strike, the power to inflict such a punishing blow upon an aggressor's target system that he will be deterred from striking at all. Professor Ramsey develops the thesis that the only type of "just conduct" of a modern war which is compatible with the Western ethos is one in which strategic retaliatory forces carry out long-range second-strike plans under conditions of *counter - forces* warfare. That is, the second strike should be directed against legitimate military targets, with a specific, studied avoidance of civilian objectives, since it is assumed that civilians are today, from the moral point of view, just as entitled to immunity as they have been through the centuries.

The objectives of such a policy, morally speaking, are these: to mitigate the increase of terror which modern weapon-technology has produced; to avoid needless military action based upon irrational factors such as panic; to insure that, following the conflict, there shall be a maximum possibility for the restoration of justice; and, above all, to safeguard the concern for human personality which Christian *agape* patently demands.

One is amazed at the capability of the author to deal dialectically with the alternatives to his thesis of the legitimacy, under some circumstances, of a war fought for a just cause, with means limited as greatly as humanly possible, affecting destructively only (or chiefly) military areas and targets and under conditions which promise at least an even chance for greater justice in the post-combat settlement than existed at the outbreak of hostilities. Lest it be thought that the volume is an apologia for war, it should be said that Dr. Ramsey is vitally concerned with two things: the short-range avoidance of thermonuclear war, and the longer-range abolition of war itself. Facing the agonizing problems which deterrence by a "balance of terror" brings, he contends that neither deterrence nor warfare can be just if they are accomplished by immoral means.

In the chapter "Two Deep Truths About Modern Warfare" the author makes significant use of Herman Kahn's volume *On Thermonuclear War* (Princeton University Press, 1960). He probes some of the vulnerable spots in Kahn's logic, and is especially sensitive to those areas in which the thinking of the latter is deficient in anticipating *the kind of a world* which would emerge in a post-thermonuclear-war age, and in which Kahn is lacking in consistency in the moral references which he makes in the course of his work.

The final section of this penetrating work surveys, in the light of the earlier discussions, the question of counter-forces warfare, with special reference to Thomas E. Murray's analysis of the "just war" concept in his volume, *Nuclear Policy for War and Peace* (Cleveland & New York, World Publishing Co., 1960). Murray advocates, in brief, a gradual nuclear disarmament, done by stages, and with an interim manufacture of smaller nuclear weapons, and a gearing of our military doctrine to the use of weapons of limited size. Professor Ramsey is quick to spot the problem here: At what point in size can a nuclear device cease to be a legitimate weapon for the conduct of a just war?

It is evident that this is no ordinary work on social ethics: it is massive in its proportions, and meticulous in its detail. One is impressed by several of its smaller features, notably its keen analysis of the problems involved in *any* program of disarmament agreed upon between an open society (such as ours) and a closed society (such as that of the U.S.S.R.); its facing with realism of the possibility of Soviet blackmail, particularly in case of a technological breakthrough; and the tenacious insistence that decisions in these vital areas be made under the constant reminder that God the Lord's demands that nations "do justice and love mercy" have never been abrogated.

War and the Christian Conscience can scarcely be expected to satisfy either the convinced pacifist or the convinced advocate of survival-through-force. Equally-sincere Christians on either side of the dilemma which is posed by the existence of predatory forces apparently unbound by any moral principles recognizable as such, may be perplexed by some of the positions which its author takes. It seems to this reviewer, however, that no thoughtful person can fail to see that Professor Ramsey has furnished the Christian world a lens which it may with profit utilize in the optics-system through which it tries to

view the morally-confused galaxy which is today's political scene.

Harold B. Kuhn

Logotherapy and the Christian Faith, by Donald F. Tweedie, Jr. Grand Rapids: Baker Book House, 1961. 185 pages. \$3.95.

Few indeed are the Evangelicals who have not at some time or other longed for the appearance of a rationale and a method of psychotherapy which would free itself from Freudian fundamentalism. The subtitle of this present work is, "An Evaluation of Frankl's Existential Approach to Psychotherapy." The author, who is Chairman of the Department of Psychology at Gordon College, has spent time in Vienna in the study of Viktor E. Frankl's alternative to the conventional psychoanalysis, and shares with his readers a careful appraisal of the points of strength, no less than the points of limitation, which mark the Existential Analysis or Logotherapy associated with the name and work of Frankl.

The orientation of the author is that of the convinced Evangelical, who is well aware of the alternative interpretations of man in terms of his physical structure, of his morphological adaptation, or of the primacy of his reason, but who is personally committed to the view of man which is presented in the Judeo-Christian system. Recognizing that the contemporary interest in mental therapy does indicate a movement toward rapprochement of psychology and religion, Professor Tweedie is aware that no real union of interest between psychotherapy and historic Christianity is possible until there is a meeting of minds at the point of the dimensions of human nature.

The close relationship between Dr. Frankl's Logotherapy and the Existential Philosophy finds a careful exploration in Chapters II and III; the author notes that this newer movement in psychotherapy rests, not so much upon any contemporary form of Existentialism, but upon the nineteenth century rootage in Kierkegaard, which Logotherapy and Existentialism have in common. And it is from this rootage that Dr. Frankl's system has developed in a direction other than that of the psychodynamic view of man, advanced with such dogmatic certainty by Sigmund Freud and Alfred Adler. According to Dr. Tweedie, Frankl concludes Freud's psychoanalysis under sin at three points; it

has depersonalized man, it has "derealized" man, and it has devaluated his scale of values.

This volume is hardly less critical of Karl Jung's extension of the unconscious, and of his advocacy of the certain existence of the "collective unconscious" upon the basis of the similarities of archetypes found in the dreams and the symbolism of men, however diverse their cultures. Jung's appeal to "God" as one of the archetypal symbols does not seem to our author to justify the claim that Jung takes due account of the spiritual factor in man's life. Logotherapy, on the other hand, is set forth as a system which has its roots in a view of man as having a unique nature, capable of self-transcendence and of the exercise of freedom. In other words, Logotherapy is rooted in an anthropology which recognizes the existence of a genuinely spiritual factor in human personality.

Chapter IV, "Logotherapy and Mental Illness," seeks to investigate the several neurotic patterns and to understand them in terms of a faulty response to the total pattern of human existence, including the dimension of the spiritual. This same emphasis upon the totality of the human pattern marks the discussion in Chapter V of "Logotherapy and Healing." This chapter deals, of course, with such questions as the relationship between the therapist and the patient, the use of shock therapy, and the specific techniques employed in the treatment of the several forms of neurotic patterns.

The final sections of this work concern themselves primarily with two things: first, the decisive role which the "decisive, constitutive dimension of personality," namely, the spiritual dimension, plays in therapy; and second, the relationship between the major premises of Logotherapy and the ground-principles of historic Christianity. Throughout the discussion Professor Tweedie keeps in mind the factors which the two movements have in common. These are viewed in terms of the valid features of an existential approach to human life, such as man's involvement in objective responsibility, his commitment to moral values, and his accountability to a transcendent God. As one comes to the end of *Logotherapy and the Christian Faith*, he almost dares to hope that Frankl's work may provide a fresh breakthrough in the field of psychotherapy, in which the fatalistic reductionism and the dogmatic illusionism of Freud and his associates may be left behind. Dr. Tweedie has made the Christian world his debtor by his careful and measured

interpretation of a happier movement out of Vienna than that which has for two generations now led the Western World into misunderstanding.

Anne W. Kuhn

Robert M. Grant, *Gnosticism*, New York: Harpers, 1961. 254 pages. \$4.00.

Exciting manuscript discoveries in the lands of the Bible have provided vast stimulus to Biblical research. The better known of these discoveries are the Dead Sea Scrolls found in 1947 and later. Less known and also of great importance are the discoveries in Egypt at Nag Hamedi and Upper Egypt. Many scholars are saying that these discoveries in Egypt rival in importance the Dead Sea Scrolls for Biblical study. These are concerned mainly with Gnosticism, a heresy which was especially prominent and influential in the second century A.D. The danger to the Church from this heresy was as serious as the persecutions from without. Robert Grant of the University of Chicago has rendered a splendid service by fresh editing of non-canonical material and the introduction of newly-discovered finds in this anthology. It is really a source book of heretical writings from the first three centuries of our era. While most of these were written after the New Testament and are influenced by it, the beginnings of them were in many cases present when the New Testament was written; and these trends are often discernible through the writings of the New Testament themselves, as for example, in the case of I John and the epistle of Jude and II Peter in particular. Much of this material was known through the writings of Irenaeus, about 180 A.D. Some of the new sources are rendered into English for the first time. Professor Grant has culled the documents, given them careful editing, and in most cases, fresh translation; he has classified them by date, by topic, and by school. Thus there are fourteen selections from the early Christian period, seven from the second and third centuries, plus various tractates from the schools of Basilides, Isidore, and Valentinus. The most important portion of the Hermetic writings are included also, one of which is relevant to the teaching of the New Birth in the third chapter of John's Gospel.

Of interest from the standpoint of Jesus' interpretation of the Old Testament is the letter of Ptolemaeus to Flora.

Ptolemaeus wrote to his correspondent that Jesus recognized in the Old Testament two levels of revelation: the highest level recorded in the opening chapters of Genesis in which marriage is not to be separated, while the permission of divorce in Deuteronomy is described by Jesus as a concession to man's weakness. While the documents are of primary interest to scholars and specialists, they do have considerable interest to the student of the New Testament who wishes to be informed concerning environmental backgrounds of the early Church.

The book is a very convenient reference book, offering as it does in brief compass the most important documents and a fresh translation with helpful annotations and elaborate documentation of contemporary authorities. Many would never look at the material in Irenaeus nor have it available from contemporary sources were it not for a volume like this.

George A. Turner

Handbook of Preaching Resources from English Literature, by James Douglas Robertson. New York: The Macmillan Company, 1962. \$5.00.

Rare indeed is the minister who has not occasionally drawn upon the resources for preaching materials which the general literature of the English language affords. Most of those who have done so have also felt the need for a systematic source containing materials in the literary field outside the limited holdings of their own libraries. Such a source, prepared by a member of the faculty of Asbury Theological Seminary, is now being presented to the sizeable segment of our Christian public which senses such a need. The volume represents the end-product of many years of study and compilation, combined with a keen sensitiveness to the needs of the pulpit ministry.

As the title indicates, this is a handbook, a work to be kept available as a continuing and constant source of information and inspiration. So far as structure goes, the volume consists of some six hundred fifty literary selections, grouped alphabetically under a wide range of relevant topics, chosen carefully and with a view to the enrichment of a comprehensive and balanced ministry. These range from "Adversity" to "Zeal," many of the topics being subdivided. In some cases in which

the quotation is self-explanatory, it is published without comment. Where orientation is indicated, the author has provided, ahead of the quotation, a well-worded and concise introduction, consisting usually of a sentence or two. The arrangement seems to this reviewer to have been dictated throughout by practicality and usability.

But any recitation of the external features of this volume would fall short of that which it deserves by way of review. The features which are most impressive are the following: range of topics covered, the wise selection of the illustrative materials, the breadth of presentation, and the relevance of the materials to the Christian Evangel. There is a complete absence of the forced and the obscure in matters of interpretation. There is an emphasis upon the major central drives of the Christian Faith. Above all, there is a skillful avoidance of the trite, the threadbare, and the shopworn. The minister who makes a discerning use of Dr. Robertson's *Handbook* has every opportunity to avoid the hackneyed quality which so frequently spoils even good sermons.

Here is a work which will not become outdated. There may be literature in the archives of mankind which has not been covered; there may be great literature waiting to be written. But while new resources may be added, Professor Robertson has brought together in this worthy volume a permanent thesaurus of existing materials. Few will be the ministers who will exhaust that which has here been distilled for their use. The work combines a keen exercise of literary criticism, a sheer output of hard work, and a deep sensitivity for the mood of poet and sage. It is not a book to be read and forgotten; it is rather one to be used, year after year. This reviewer predicts that a systematic use of this timely volume will bring continuing fresh and exciting discoveries.

Harold B. Kuhn

Calvin's Commentaries: The Gospel According to St. John, Part One 1-10, by T.H.L. Parker, translator. David W. Torrance and Thomas F. Torrance, editors. Grand Rapids: Eerdmans, 1959. 278 pages. \$4.50.

This volume is the first in a completely new translation into modern English of Calvin's commentaries on the New

Testament. As a third English translation, it corrects the faults of earlier attempts. The style is lucid and forceful, reducing the long Latinized sentences to modern English.

Calvin's commentaries are still basic. They show amazing breadth and depth of comprehension. Calvin is both scholarly and practical throughout. Originality of thought and masterful presentation are made to flow in a facile style.

The common Protestant heritage stands out. After the centuries of controversy over Calvinism, one is surprised to find so little with which to disagree. Having written his *Institutes* to set forth the Protestant faith, Calvin wisely proceeded to expound the Word of God as the bulwark and guide of the faith. The result is truly excellent by any standard that is fair to apply to his time. It is still valuable for all Protestants.

Wilber T. Dayton

Upton Clary Ewing, *The Essene Christ: A Recovery of the Historical Jesus and the Doctrines of Primitive Christianity*. New York: Philosophical Library, 1961. 438 pages. \$5.75.

This volume consists of four books: some introductory matter on the literature of the Bible and of the Dead Sea Scrolls; "The Covenant of Love," a retelling of the Biblical story; a commentary on this "Covenant of Love"; and a recapitulation. The author is versatile, his skills including sculpture, research in ancient religions, and activities in humane and anti-vivisection societies. He is an ardent admirer of Albert Schweitzer. His purpose in writing is primarily to convince all people, but Christians in particular, that the eating of flesh is sin, and that therefore their Bibles need to be revised as well as their dietary habits. The central thrust of the book is that all life is sacred. The four evils which particularly concern the author are war, slavery, the slaughter of animals and the eating of their flesh. The greatest sin, the author believes, is the taking of life, or causing needless suffering to any of God's creatures. In order to defend this thesis the author is compelled to revise the Scriptures rather drastically and to enlist the support of ethics of other religions, including Buddhism and Confucianism, and especially the writings of the Essenes at Qumran. The authors of the Dead Sea Scrolls are especially interesting to this writer

because they rejected the priesthood and the temple sacrifices. They were vegetarians. The author believes that John the Baptist spent his early days among them and that Jesus also was essentially an Essene.

Introductory chapters prepare the way for a drastic rewriting of the Scriptures, which the writer calls the "Fifth Gospel." Here several critical authorities are quoted, to discredit the trustworthiness of the Old and New Testaments. This section of the book consists mainly of quotations from various sources, most of which are critical of the Scriptures, with very little editing done. One cannot but be surprised that a publisher would accept a manuscript in this condition. But the author's point of view is reflected in the quotations he selects, even though there is only occasionally an editorial paragraph found. It is noted on the jacket that the author spent five years in intensive research before writing this book. Obviously this time was far too short to permit him to digest the material that he covered.

The heart of the volume consists of a rewriting of the Old and New Testaments. The language is deliberately archaic so that it reads like the Scriptures. In some instances the author's own phrasing is carried out. Many times Scripture is quoted without acknowledging it as quotation. The author's favorite texts are those which stress a vegetarian diet as Genesis 1:29, 30 and Isaiah 11:6-9; 66:3. In his "Fifth Gospel" the author makes generous use of passages from the Dead Sea Scrolls, especially the Manual of Discipline and the Thanksgiving Hymns. He evidences a deep reverence for Christ as an embodiment of love and gentleness. He is particularly interested in Jesus' birth and that of John, together with their early life "in the wilderness," i.e., at Qumran. In John's preaching the Pharisees are condemned for their toleration of animal sacrifices, and the soldiers are condemned for militarism. In composing speeches for Jesus, the author includes words from the New Testament, from the Old Testament, especially the prophets, and from the Dead Sea Scrolls. Fortunately, footnotes help the reader to identify the source of the words attributed to Jesus.

In his "Fifth Gospel" the author makes "many improvements" over the ancient documents. For example, in the wedding at Cana Jesus brought not wine but living water to relieve the thirst of the guests (p. 134). In the prodigal son parable the

grateful father orders not the "fatted calf" to be killed, but the best fruit, grain and honey to be served (p. 139). When Mary came to anoint Christ's feet the Master forbade her, saying that He did not "desire the attentions sought by vain men." When Jesus cleansed the Temple of the money-changers, He admonished them to permit no more the offering of dumb beasts as sacrificial victims. Thus Jesus condemned the slaughter of innocent beasts rather than the commercial aspect of the transactions. The author notes that Mary chose that Jesus should be born in a stable to indicate His relationship with the dumb creatures. He notes also that the time of our Lord's death coincided with that of the slaughter of victims for the Passover Feast. This, he thinks, is providential, indicating Jesus' rapport with the creature.

In the commentary, much attention is given to a description of the Essenes. Here, as in most other sections of the book, the "research" is in secondary sources rather than in the originals. Included in the volume is a description of the inhumane practices of slaughter houses. There is also included a description of carnivorous and herbivorous animals, with the suggestion that the carnivorous beasts are the result of the fall of man. He notes that such animals are much less lovable than the herb eaters.

In his effort to show the evils of the eating of flesh, the author has composed in his "Fifth Gospel" a religion and ethics which is chiefly indebted to portions of the Scripture, to the character of Jesus, to certain types of liberal thought such as the school of Unity, and the writings of Schweitzer; especially to such liberal thoughts as support his main thesis either directly or secondarily by casting doubt on the trustworthiness of the Bible. Paul, who was accused of perverting Christianity out of deference to the practices of Roman paganism, and of condoning the eating of flesh and slavery, is in a measure justified according to the author by the necessity of making his gospel more attractive to pagans. It is unfortunate that in so many instances the author's objectives could be pursued by such unscholarly methods. Perhaps if he had done ten years of research instead of five his presentation would have carried a greater amount of conviction. He apparently feels the need of a God-given exemplification of his thesis and of sacred

Scriptures to substantiate it. Since he found neither in the Bible, he proceeded to recreate Jesus and also the Scriptures.

George A. Turner

Book Notices

Religious Television, by Everett C. Parker. New York: Harper, 1961. 244 pages. \$4.00.

This is a book on "what to do" and "how to do it." It explains program planning and production, writing and directing, the technical equipment used in televising, and the training of participants in programs. Useful for ministers and laymen who are seriously interested in religious television.

J.D.R.

Studies in the Sermon on the Mount, Vol. II, by D. Martyn Lloyd-Jones. Grand Rapids: Eerdmans, 1960. 337 pages. \$4.50.

With the author's volume one (on Matthew 5) these thirty sermons on Matthew 6 and 7 not only afford excellent examples of expository preaching but constitute one of the most heart-searching treatises on the Sermon on the Mount.

J.D.R.

The Speaker's Bible: Hebrews, (James and Edward Hastings, editors). Grand Rapids: Baker, 1961. 356 pages plus. \$3.95.

This is the first volume in Series A to be reprinted. The entire homiletical set will comprise six series, with six volumes to each series. Here is some of the finest exposition on significant Bible texts from a host of outstanding preachers. Any series may be had at a special price (\$22.50).

J.D.R.

The Amplified Old Testament, Part Two - - Job to Malachi. Grand Rapids: Zondervan, 1962. 1213 pages. \$4.95.

A companion work to *The Amplified New Testament*, this volume provides a practical, conservative translation with all the hidden

shades of meaning embodied in the original Hebrew. It will greatly enrich one's understanding of the Old Testament.

J.D.R.

Proclaiming the New Testament, (Ralph G. Turnbull, general editor); *Matthew*, by Herschel H. Hobbs; *Acts*, by Ralph G. Turnbull. Grand Rapids: Baker, 1961. 134 and 161 pages, respectively. \$2.50 and \$2.75, respectively.

The series (15 volumes in all when completed) provides homiletical materials from successful American preachers on key texts in the New Testament. Each volume treats texts in this fashion: Historical Setting, Expository Meaning, Doctrinal Value, Homiletic Form, and Practical Aim. Conservative in viewpoint and fruitful in idea.

J.D.R.

The New English Bible, New Testament. Oxford: Cambridge University Press, 1961. 447 pages. \$1.45 (Paper-back edition).

This inexpensive edition, in stout paper covers, contains not only the complete text of the original edition but also the full notes.

J.D.R.

How to Decorate Your Church, by John R. Scotford. New York: Revell, 1962. 61 pages. \$1.00.

How to Maintain Your Church Buildings and Grounds, by Robert C. Taylor. New York: Revell, 1962. 64 pages. \$1.00.

How to Organize Your Church Staff, by Elam G. Wiest. New York: Revell, 1962. 64 pages. \$1.00.

These three paper-backs are part of Revell's "Better Church" Series, and are, as the titles indicate, "How To..." books. They seem to be interestingly and practically written, by men chosen for their ability to discuss the respective areas of pro-

ficiency. The style is chatty; the major objective seems to be that of assisting ministers in their task of making their many-sided programs operate smoothly.

H.B.K.

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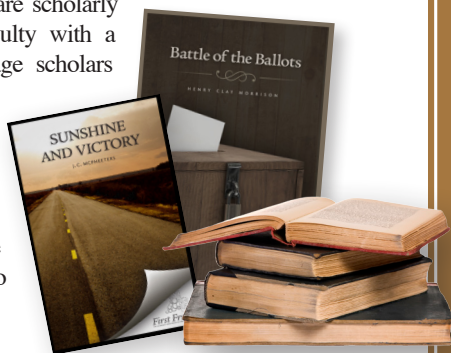
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